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GRADUATE THEOLOGICAL UNION
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1962

Digest

of ideas and ideals

V. 14
1961

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A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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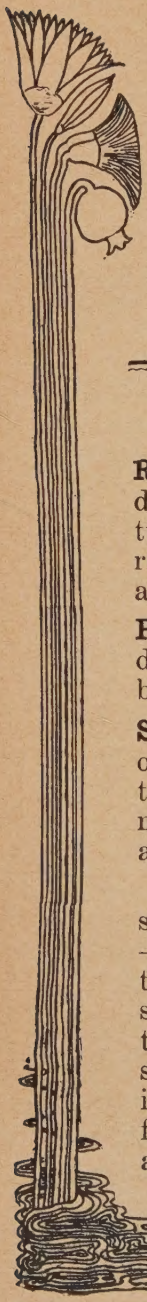

NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

January, 1961

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom**—an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fullfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

There is but one Eternal Truth, one uinversal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

New Year

AT THIS NEW YEAR time, there are many who can see a great promise of better things for poor humanity, for spiritual light is breaking through the incrustations of ages of ignorance and creeds.

There are signs in the heavens that indicate a glorious victory—freedom for men; for the present unrest, despair and appalling things are serving to teach needed lessons.

Revolution in thought will bring about revolution in conditions, and the higher criticism is doing a noble part in this line.

Those who have faith in their higher natures and in the compassionate law of justice, have built their work on a rock which the storms of adversity and persecution cannot tear down, and they ever stand at their post bidding the world to know the truth of the divinity of man, bidding them to push on through their doubts, despair and suffering, bidding them to see the new time and live in the new hope so near at hand, when men shall love their fellow-men and feel it the gladdest pleasure of their lives to serve them Unselfishly, Justly, and Compassionately.

Hoping for greater hope tomorrow, for greater light and more strength to serve, these twentieth century warriors are singing out to the world a song of Brotherhood of Peace and Good Will to Men--TRUTH, LIGHT and LIBERATION.

Man And The Universe

N. Sri Ram

WHEN WE SEE the universe through the eyes of science, the telescope and the microscope, it is a universe of plants, stars and galaxies, also of molecules, atoms and particles—infinitudes and infinitesimals —showing an enormous gradation of magnitudes. It is a universe of majestic and impressive order, at the same time a universe of motion, and whatever clash and contradictions there are all within the outline of that order. Everything tends to fall into a settled orbit, a stable plan.

This universe is regarded by the modern astronomer as dead except for a little patch of life on this and possibly a few other planets. But according to the view I am putting forward, which is also the ancient view, it is a universe of life. Life is everywhere, even in the smallest spectre, though manifested in different degrees, matter being its vehicle or medium. Since you cannot ask for a material proof of a non-material reality, any more than you can ask for proofs of the so-called geometry of space, you have to regard the view I have just put forward, the *essential* independence of life as a hypothesis, which the more you consider it in relation to facts of our experience confirms itself the more.

If life is not but a mere patch on matter, bound to consume itself, like a brush fire, and if life is in every particle, it is a universe of evolution. We know that life in any form has this extraordinary quality that not only does it grow, reproduce and adapt itself, but it also brings out a seemingly inexhaustible store, a new species, new capacity, and new ways and methods of action. It ascends.

INTELLIGENCE

Life means consciousness, the capacity to respond, to register, to be aware, and consciousness gives rise to intelligence. Although we see this intelligence in the activities of Nature, we see its unfettered action in man who constitutes at present, at least in his own estimation, the summit of evolutionary progress. But is this the summit or are there higher heights to be reached? The future will show.

Intelligence, as you find it in man, has the capacity for thought and imagination, also for feelings of a sort that presumably no animal experiences. Because of it, man thinks himself to be separate from Nature. His intelligence or rather consciousness has been able to separate itself from the processes of life and view them from a point of vantage. Birds, animals and even insects have also intelligence. But that is the intelligence of Nature. What they do, their nesting, migrations, and so on, are not thought out by themselves. Howsoever you may explain it, Nature shows extraordinary ingenuity. The human body and brain is its product, not our creation. Man has invented no mechanism, which Nature does not surpass with unbelievable finesse and subtlety. But because man has an intelligence which is free, he thinks he is separate. But the separateness may be just a delusion, except for the separateness of forms.

AN INDIVIDUAL STREAM

To return to life from man's imaginings, life evolves individualities, each individuality with a pattern of its own. Through each pattern it flows as an individual stream. But when we think of life apart from the differences and limitations of matter, we cannot but think of it as a unity, a homogeneous whole. Imagine a vast ocean of life, thrown into billows as if by a storm, of various shapes and configurations. And invert the picture, so that the ocean is above like a fountain-head and the shapes and configurations below. Let the ocean represent the potentiality and the fund of energy you see in Nature, and the forms which are also water, life pouring through and manifesting its capacities. The picture would correspond to what you find in Nature. There is a fund of energy at the back of evolution which seems to rise to ever new levels. It has brought us to the present

position from which we survey the past. This enormous ascent cannot be due to environmental action nor to mere adaptation.

More than being a universe of life as we find it manifested in matter, it is a universe of unfolding consciousness, unfolding over an enormous range from the most primitive stirrings to the highest genius. There is no limit to the action of the free consciousness, what it can create and what it can experience. That which is significant to it is what we call values, and these values have been summed up as truth including all laws, beauty including all forms of beauty, and goodness as manifested in forms of action including love. But each of these values is a world in itself.

Every value, everything that is significant to the human consciousness can be traced to an action of unification within it, the creation of a harmony within it. To put it simply, it is the consciousness of a unity or of a unity in diversity. There is a Principle in Nature which represents absolute unity and integration, the opposite pole to matter. All energies and life, which is also an energy, may be conceived to flow from that source. This Principle is also in man. It is the spirit in man, and he has the capacity of becoming its medium. When he does so, he becomes a spiritual intelligence, which means an intelligence free from subjection to the limitations of matter and having access to the world of values, as a lightning conductor might have access to the lightning in the skies. Such an intelligence creates according to the law of its being, the law of the Spirit, the law of unity. It is action which evolves unity.

MAN'S RELATIONSHIP WITH THE UNIVERSE

So long as the intelligence is not fully awake, but the human consciousness is under the laws of mechanics, the man is ignorant, he uses his mind to cater to the desire for sensation and not merely to satisfy an uncultivated need. He then comes into conflict with the universe. The relation between them is one of mutual reactions. But when he understands, the relationship is based on the unity of the indwelling spirit, it turns into a relationship of harmony and displays the values of the unity. He then becomes a co-operator with Nature

and his free-will becomes a force for evolution. He becomes as a God, perfect in virtue, knowledge and action. He helps all others by forces liberated from himself, that is the spiritual center in himself.

The liberated soul is a lens for the light of the spirit, which it breaks into its own individual spectrum. The universe is not a shell, nor a mass of meaningless movements. According to the ancient view, which is worth consideration. it is a universe which is as complex as man himself, with as many levels as there are levels of consciousness in man, the macrocosm as against the microcosm. Man does not know his relationship to it.

All men being equally the embodiments of the one spirit, which is life in freedom, not life under the limitations of matter, they are all linked by an invisible bond which runs subtly through them. In fact all Nature being living, all things are so linked and in their essence constitute a unity.

The evolution of each thing, each individuality, takes place in a scheme of relations with others, which scheme is also in evolution. The whole process is a movement in concert progressing into a symphonic order, in which each note will have its maximum significance in relation to others.

But we are still in the stage of each discovering his true note or chord, his innate quality and genius. He is learning by trial and error to strike those notes which are the notes of his inmost being with which he will be able to make music in the future.

When man realizes himself as a portion of the one universal spirit, he will be one with the universe; as a liberated soul, pouring his energies into it for the good of all lives and making all life a little better by his conscious unity with it.

HE GIVES not best who gives most; but he gives most who gives best.... If I cannot give bountifully, yet I will give freely, and what I want in my hand, I will supply by my heart.

—Richard Beauchamp Warwick

Humane Studies and Contemporary Arts

Keith McGary
Associate Professor of Philosophy and Aesthetics, Antioch College

WHITEHEAD has remarked that "Familiar things happen, and mankind does not bother about them. It requires a very unusual mind to undertake the analysis of the obvious." Few would disagree that there is virtue in the goal of attending to this analysis. And it is generally understood that the colleges in their humanities programs as well as in their science programs should graduate students able to comfront the obvious.

No one gainsays the difficulty of analyzing the obvious. Even in the respected of science we are startled from time to time when a scientist does do this. The recent Land experiments with color perception seem to fall into this category. In the humanities, however, I would suggest that we often act so as to discourage either analysis of the obvious or attention to the analysis when it happily occurs.

We have a right to expect the humanities to liberate us from the restraints of prevailing ideas and moods. Who has not heard of the freedom-giving virtues of humane studies? They are supposed to put beliefs and experiences to continuous questioning so that the life lived may be an examined one. This is the ground that justifies continued devotion to the humanities. If they do not perform the function of keeping our eyes and ears open, they differ little from other activities. If they simply serve to inculcate specific values, especially inherited ones, they relinquish one of the most important calls upon the loyalties of educated men.

EXPOSURE TO THE PAST

It is, of course, commonplace to hear this idea expressed. Yet I fear our actions frequently give the lie to our expressed intent. We too often favor the more comfortable and pious hope that exposure to good music, good painting, good literature will automatically generate curiosity and open-mindedness, and in general produce the examined life.

Many factors work to bring about such a smug belief. One is the tremendous facility we have achieved in the transmission of subject matter —no matter what it may be. Moreover, we often confuse this transmission with education. We are able, despite difficulties all teachers feel they encounter, to transmit to students the lore of the past. This applies to literature, the arts, and even to science. The proliferation of schools has simplified this task and made the consequences farreaching.

The development of mass media has encouraged devotion to transmission. It is easy for a person who has been listening to the radio for twenty or thirty years to marvel at the amount of "good" music that can now be heard on any day—this in spite of our constant complaints about the overwhelming deluge of other sounds from radio and TV. Just to mention the word "recording" is sufficient to bring images of abundance. Likewise, reproductions of art masterpieces are seen in greater quantity and quality than ever before. They appear in such unlikely places as fashion magazines and news magazines as well as in a profusion of books devoted to the arts.

If we but attend, there are unnumbered occasions for these experiences with the accumulation—I am tempted to say debris—from the past. All contribute to the transmission to new members of society those objects certified by the elders as good objects.

COLD SHOULDER TO THE PRESENT

There is an undoubted good associated with becoming familiar with the artifacts of the past. It is, however, not desirable that in doing so we cannot look at our present and cannot make the most of opportunities of our own culture without demanding reiteration of the old values. Yet it seems to me this is what most frequently happens. The humanities too often become restraints upon our own efforts to gain

vision of ourselves—they do not help us to know ourselves, they do not help us with the obvious. This is in part a consequence of so much pre-occupation with the past and an identification of the subjects of the humanities with our inheritances. We may become so concerned to be identified with the past good achievements that we overlook the present. Thus we have the phenomenon of the person eagerly purchasing the latest "good" reproduction of "good" painters and then devoting considerable effort to attacking "modern" painting.

Educated people should be able to look at the latest painting, hear the latest music, read the latest writing. Moreover, they should be eager to do this. Many pride themselves upon their attempts "to keep up" with science. They read reports on science and may read with thoroughness and intelligence such a magazine as *The Scientific American*. They argue the importance of the scientific enterprise as it is now carried on. News reports on scientific theories and advances are seldom snide. Those who challenged the "Law of Parity" were not held up to ridicule. They became, for a time, cultural heroes. Negative particles, which have not been observed and for which at present we have no means for observing, are readily assumed to exist and do not seem peculiar to the person who "keeps up." The same treatment is not accorded to a musician who challenges the use of the conventional twelve tones. He is more apt to be viewed as sort of vandal and at best a misguided eccentric. Such should not be the case with the humanely educated person.

THE WAY TO A MORE FULLY EXAMINED LIFE

Many contemporary artists are bothering about familiar things that happen. Through their gifts they place before us intensification of the ordinary, to use Dewey's description of what art does. To accept their gifts offers the way to a more fully examined life; to ignore them is to live in an unreal world of past accomplishments.

An example of two will indicate the possibilities. John Cage's piece for twelve radios provides contemporary man with an intensification of the experience of living in the midst of potential and actual sounds. By using twelve radios, each played by two persons—one who changes the

frequency received and one who changes the volume—the piece makes use of the ready-made sounds of radio stations. The score detaches the sounds from their meanings as derived from the continuity of the radio program, so that they can be listened to as sounds. When thus confronted, the listener may become amazed at what he lives with. The experience may be beautiful or it may be repulsive—that depends on the individual listener. It would be difficult to find a piece of contemporary music that offers more in the way of an "interpretation" of our culture than this. Yet the most common reaction to mention of this piece, especially from those overly impressed with the past because of training in the humanities, is derision.

Paintings of Bob Rauschenberg, with their combinations of found objects and paint, and those of Jasper Johns, with their commonplace symbols such as flags and numbers, represent other ways of getting us to see the obvious. Merce Cunningham's dance opens our eyes and teases our muscles with visions of new possibilities of movement. The list of contemporary artists, from all fields, who do examine the obvious and bring forth gifts could be expanded indefinitely.

A humanities program of education that closes our eyes to these and many art activities is one that does not fulfill its obligations. Humane studies should, on the contrary, increase our sensitivity to those who look at the obvious and expose it for us. We expect the scientist to do this. We can expect no less from the the humanist.

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THIS OUTER WORLD is but the pictured scroll of worlds within the soul; a colored chart, a blazoned missal-book, wherein who rightly look may spell the splendor with their mortal eyes, and stere to Paradise.

—Alfred Noyes

Illusions Of Time And Space

William Q. Judge

OF ALL THE ILLUSIONS that beset us, perhaps the deadliest are those to which, for lack of better, we give the names of "*Time*" and "*Space*": and quite naturally—since they are prime factors in our every action here below; each undertaking is prefaced by the question —uttered or unexpressed—How long? how far? what duration, or extent, intervenes between us and the fulfilment of our desire? Yet that they *are* illusions, the wise of all ages bear witness: we read in the Bible that "a day with the Lord is a thousand years, and a thousand years as one day": the Mohammedan legend tells us of the devotee at the well, met by an Angel, who rapt him into Paradise, where he dwelt for seventy thousand years in bliss, the while a drop of water was falling from his cruse to the ground: and Emerson expresses the same truth in the language of our time—"The Soul . . . abolishes Time and Space. . . . Time and space are but inverse measures of the force of the soul. The spirit sports with time—can crowd eternity into an hour, or stretch an hour to Eternity."

And we realize this ourselves, to some extent, though perhaps unconsciously: yet often we are so engrossed either by our own thoughts—pleasurable or the reverse—or by the conversation of others—that we become entirely oblivious of the flight of time, or the distance over which we have passed, while so occupied.

Even more is this the case when we are asleep: in dreams we revisit the scenes, and live over again the days, of our childhood—commune with friends long since passed away, or visit the ends of the earth, with no feelings of surprise or incongruity: yet an hour later, on awakening to what, in our blindness, we call "the realities of life," we bind on again the chains that Veda, Bible, and Koran—Prophet,

Priest, and Sage, concur in assuring us we shall, in due course, know to be as unreal as the mirage of the Desert.

Pending this perfect enlightenment, it may not be wholly unprofitable to try if we cannot get a partial conception of this great truth —even if it should be merely from an intellectual standpoint.

Let us consider the habitual performance of a purely mechanical, or automatic action—such as the daily journey of a commuter on the railway: every day, at the same hour, he enters the same car—probably the same seat—and meets the same fellow-passengers: they converse on substantially the same topics: at the same stage the conductor takes up his ticket, and the engineer—alas!—blows the same fiendish and supedfluous whistle. Now it does not require a very vivid imagination on the part of our commuter, to so blend the reminiscences of yesterday and the anticipation of tomorrow, with the experiences of today, that all then may seem synchronous. If it is objected that this illustration is faulty, in that it ignores the element of uncertainty inherent in all human affairs, it might fairly be replied that it only does so to the extent of adopting that working hypothesis that is universally accepted in daily affairs, and without which, no one would look beyond the needs of the present moment.

Yet possibly a happier illustration may be found: suppose that I wish to revisit a familiar but far distant place—as, for instance, Damascus: now, if I go there in my physical body, days and weeks must elapse, before I can reach the immemorial city—sunset and moon-rise, day and night—with all the incidents of sleep and walking, pleasure and discomfort, possibly the alterations of sickness and health—all these must be gone through with, and not by one second can the appointed time be shortened: yet if I go simply in memory and imagination, I have but to will—and instantly, without an appreciable interval, I wander again past mosque and minaret, amid rose-leaf and almond-bloom that perfume the gardens of the "Eye of the East."

So, too, with the kindred illusion of Space: thousands of leagues

of sea and land must be traversed by "this prison of the senses, sorrow-fraught": whether in the steamer battling with the Atlantic surfs, or the express shooting through the vinyards of fair France—or the carriage toiling up the cedar-clad slopes of Lebanon—every inch of the weary way must be consecutively passed over, and not by one hair's breadth can it be avoided. Yet, going without the encumbrance of the flesh, even as I had no sensation of Time, so I have no perception of distance, between the swirl of the tide of the Hudson, and the splash of the fountains of Abana and Pharpar.

Experiences like these are so familiar, and so apparently meaningless, that some may attach little importance to them, or even be disposed to ignore them altogether. Yet probably this would not prove wise. It may well be that, in Metaphysical, as in Physical Science, great truths lie just before us—stare us in the face, as it were: and when they are at last discovered, it is not by elaborate research, but by the application of most familiar methods.

Again—it was because he had been faithful over a few things, that the good servant was promoted to be ruler over many things: what right have we to expect to attain to higher knowledge, or claim to be entrusted with greater powers, until we have proven ourselves worthy of such preferment by thoroughy using, and profiting by, such as we now have?

LEARNING, if rightly applied, makes a young man thinking, attentive, industrious, confident, and wary; and an old man, cheerful and useful. It is an ornament in prosperity, a refuge in adversity, an entertainment at all times; it cheers in solitude, and gives moderation and wisdom in all circumstances.

—Alice Elvira Palmer

((((Editorial Echoes))))

CONQUERING THE MOST INTIMATE DISEASE

SUICIDE IS PREVENTABLE. It can be held back in the same approach that other diseases are nipped in the bud—by searching out the causes and applying broad therapeutic measures before the sickness can erupt and spread.

Since ancient times suicide has been called "shameful, demoralizing, cowardly, criminal—and good-riddance!" In England, attempted suicide is considered a felony punishable by two years' imprisonment. New York law classifies suicide as "a grave public wrong."

The potential suicide cannot save himself; nor can this be expected when "the skills and compassions of understanding human beings" are denied him. The physician, too. is affected by the general attitude to suicide and at times does not "hold a compassionate medical view of the suicide problem."

Yet each year in the United States, about 20,000 persons kill themselves—a rate of one suicide every 26 minutes. The "heartless" data indicate that "every two and a half minutes a suicide is attempted in this land."

The physician can help by recognizing that the person with "the will to die" is sick and that the sickness, although complex, can be cured. Paying careful attention to all that a patient tells him, the physician must search for clues, and when he detects them he must help the patient "with an attitude of compassion, not of either disinterest or condemnation."

Along with attorneys and legislators, the physician also can help by supporting a competent medical examiner system. There are too

many medically unqualified county coroners, who impede adequate investigation and obscure the various causes of death, including suicide.

Medicolegal Digest

* * *

SPEAKING TO FRIENDS

The deficiency among Americans in the knowledge of foreign languages and its direct relation to the impression we make on our friends in other countries have been cited by President Eisenhower in his homecoming message after his tour of four Latin-American countries. The President said that while our relations with South America had reached their highest point, our neighbors in the south "put us to shame" with their increasing fluency in English as a second language. The President hopes that millions of Americans in this country will learn Spanish and Portuguese to gain a more active appreciation of Latin America's past and present literary and historical culture.

We have been reminded time and again of Soviet Russia's emphasis on the languages of other countries, with its careful training of emissaries in the tongues and dialects of other nations. The State Department has moved to meet the language challenge by giving more intensive language training to its Foreign Service personnel.

We have made excellent progress, for example, in getting down to the mastery of Russian. Yet it is ironical and unfortunate that we have not given as much importance to mastering the languages of our friends.

* * *

CAPITAL PUNISHMENT

NINE STATES of the United States—Maine, Michigan, Minnesota, North Dakota, Rhode Island, Wisconsin, Delaware, Alaska, Hawaii—and 33 nations, have abolished capital punishment. New Jersey and New York are giving the problem serious consideration. There are strong reform movements growing in California, Connecticut, Illinois, Pennsylvania and Tennessee.

What are some of the facts that advance the cause of abolition of capital punishment? One is the modern shift in emphasis from retribution to rehabilitation as the goal of penology. Another and more powerful argument is that it has failed as a deterrent to crime. States that have eliminated capital punishment have lower murder rates than those retaining it. A British Royal Commission, after a four-year study of the problem concluuded: "There is no clear evidence in any of the figures we have examined that abolition of capital punishment has led to an increase of the homicide rate, or that its reintroduction has led to a fall."

Why is it that fear of such a drastic punishment does not provide an effective deterrent of murder? Perhaps it is because fear of the consequences does not influence the psychopath nor the person who kills in uncontrollable anger. The professional gunman banks on the statistics that only one percent of those convicted of intentional homicide ever are executed.

Clarence Darrow said that no rich man would ever be executed. Warden E. Lawes confirmed this when he said of the 150 men he led to the electric chair in Sing Sing: "All were poor, and most of them friendless."

Knowledge of the facts builds a powerful case against capital punishment.

WRITE NOW to New York Committee to Abolish Capital Punishment, 2 West 64th Street, NYC 23. This committee urgently solicits the active cooperation of all who believe in the abolition of capital punishment.

THE SOCIAL ACTION COMMITTEE
—Community News

"THE SUBLIME," says Longinus, "is often nothiig but the echo or image of magnanimity"; and where the quality appears in any one, even though a syllable be not utttered, it excites our applause and admiration.

—David Hume

Everything Has Changed, Save Our Modes Of Thinking

Hugh B. Hester
Brigadier General U.S.A. (Ret)

THE WASHINGTON POST'S front page story of "The Silent Quakers Circle Pentagon in Peace Bid" by Milton Viorst, Nov., 15th, 1960, is encouraging and deserves the highest praise of all who believe in a higher destiny for man than incineration. Unfortunately most of the nation's mass "information media" either ignored the event or labelled the participants as crack-pot idealists. This general attitude of the U.S. press, radio and television commentators may reflect the accuracy of the view of the great mathematician, Albert Einstein, who wrote shortly after Hiroshima: "Our world faces *a crisis as yet unperceived* by those possessing the power to make great decisions for good or evil. The splitting of the atom *has changed everything save our modes of thinking* and thus we drift toward unparalled catastrophe."

America's ambivalent attitude toward peace is amply verified by conflicting statements about policies, both official and unofficial. U. S. Ambassador to the United Nations, Mr. James Wordsworth, stated in effect recently that the world could achieve, in the official opinion of the U.S. government, general and complete disarmament within five or six years, perhaps sooner, given the will to do so. Harold Riegelman, one of the U.S. representatives to the United Nations, obviously disagrees with this position, stating, "There is no such thing as total disarmament while armies can march and men have fists" (New York Times, Nov. 20).

William R. Frye, Christian Science Monitor correspondent, in his widely syndicated U.N. column, Nov. 19th, labelled the general and total disarmament plan "Unadulterated diplomatic hocum . . . an utterly nonsensical and indeed fraudulent gimmick . . ." He then attacked

Ethiopia's U.N. representative for usging the prohibition of the use of weapons of mass destruction by asserting this "would destroy the deterrent value of NATO, hamstring SAC," and continued "it would be a major disaster for the West." He was, also, dismayed by the "sight of India offering an arms plan in the U.N. which Russia could embrace and the United States had to reject."

Mr. Frye was more honest in his disapproval of disarmament than some, even though vitriolic in his slander of most of mankind who disagree with him. A nationally known news commentator on television, shortly after Mr. Khruschev proposed general and total disarmament to the U.N. General Assembly in September, 1959, asked: "How should the U.S. respond to the Russian disarmament proposal?" He answered his own question by replying: "We should, of course, make it appear that we were taking the proposals seriously, in order not to suffer any propaganda loss. But our actual policy should be to disregard them."

The "Silent Quakers [who] Circle Pentagon in Peace Bid" are not only idealist; they are now the world's greatest realists. Even our most distingiushed soldiers recognize them as such. Eisenhower: "Thermonuclear war is unthinkable;" MacArthur: "War has become a frankenstein;" and Omar Bradley: "The central problem of our time . . . is how to employ human intelligence for the salvation of mankind."

General Bradley, also, said at a Memorial Day exercise in a small Massachusetts hamlet, 1948, for a deceased Medal of Honor hero: "It is easy for those of us who are living to honor those who are dead. For in doing so we can assuage our feeling of guilt for the dead." He ended with these words: "Wars can be prevented as surely as they are provoked, and those of us who fail to prevent them must share in the guilt for the dead."

Thre is no defense against war save general and complete disarmament. The so called national defense plans of all the great powers are plans for international suicide. Must we prove that "The splitting of the atom has changed everything save our modes of thinking?"

Denmark's Living Museum Of Modern Art

Emile Christensen

IT IS CALLED Louisians, but it is not on the Mississippi. This Louisiana is in Scandinavia, on the green shores of Denmark where the rollers of the North Sea heave and sigh against the boulders of The Sound. It is a large estate which derives its name from the wives of its first owner, three in number and each a Louise.

The first owner and his Louises are long forgotten, but Louisiana is today the most unusual and charming museum in Denmark, an art center of international interest. Situated 20 miles north of Copenhagen, it has become one of the capital's outstanding tourist attractions. Since it was inaugurated in September 1958, 350,000 people from all over the world have visited it—over 500,000 if you count the children who are admitted free of charge.

Its creator, Knud W. Jensen, is an unusual man too. Son of a leading exporter of one of Denmark's important products, cheese, he was brought up by cultivated, book-loving parents to become, as he says, "a citizen of two worlds," the world of business and that of art and literature. Today, he is a major shareholder in the largest publishing house in Denmark— and he is director of the Louisiana museum.

He describes his museum as a meeting place for art and people. The aim of Louisiana is to show how the arts complement and influence one another: painting, sculpture, architecture, landscape gardening and interior decoration, and the arts of the theatre, film, ballet and music.

Two young Danish architects—Jorgen Bo and Vilhelm Wohlert—were enthused with the task of transforming the old neo-classic villa into a modern museum of art. They used three basic materials for construction: wood, glass and bricks, The result is fascinating.

The old villa, now the entrance pavillion, stands on a hillside and the grounds slope away on one side towards The Sound; on the other there is a park with centuries-old trees, flower beds and lawns. The

DENMARK'S LIVING MUSEUM OF MODERN ART

A view of the lake surrounded by willows seen from a room in the new wing.
photo by Jorn Freddie, Copenhague

new modern wings have been built to harmonize with the landscape. Long, low buildings form a semi-circle embracing the park, but the line is broken here and there by a bold curve around an old tree. At the foot of the slope is a small lake where willows are mirrored in the black waters.

Entering the museum through the old villa, visitors are greeted with the friendly atmosphere of a private home. In the modern wings, long winding galleries with glass walls enable art and nature to meet. In summer, the huge glass panels are opened and visitors may wander in and out at will. In winter, the transparent walls bring a glittering snowy landscape into the museum. Ocasionally, the sight of a gnarled tree-trunk or a view of autumn flowers or children at play distract attention from the canvases and sculptures inside. But the aim at Louisiana is simply to draw attention to beauty in any form.

THE ART OF TODAY AND TOMORROW

The museum has its own small art collection of about 250 contemporary works, mostly by Danish artists. Young artists are entitled to replace their works with others which they consider an improvement, provided that the museum authorities agree. In other words, art is very much alive in this museum.

The permanent collection makes way from time to time for special exhibitions of current interest. Last winter, the avant-garde "Vitalita nell 'arte" collection, which aroused comment in Venice and Amsterdam, was exhibited in Louisiana. There was also a display of works by Robert Jacobsen, still a controversial artist in his native Denmark in spite of the reputation he has won in Paris.

Louisiana has its own club. The Friends of Louisiana, who pay a small annual subscription (the equivalent of $3) may attend free of charge evening entertainments at which films are screened, topical cultural problems discussed and experimental theatre and ballet performed. At times, youngsters meet for jazz sessions. During week-ends, there are concerts: modern music performed for the first time or chamber music, which is recorded on the spot. Proceeds from the sale of records aid the Louisiana Foundation.

There is a special room which offers childern paper, paint brushes, colors, clay and other creative materials. "No admission for grown-ups," warns a sign over the door, because the children's studio threatened to become a special Louisiana attraction. The children draw, paint, and model clay in peace.

SUMMARY THOUGHT AND SUGGESTIVE SELF-INQUIRY

Furniture and equipment of contemporary design are to be found in all the rooms and in the cafeteria, and objects such as ashtrays, vases and candlesticks, designed by the Louisiana architects, are on sale. The proceeds go to help Louisiana increase its collections.

Each year during the summer seminars are held in collaboration with the nearby Folk Highschool. The participants, many of them from other countries, come there to learn about the development of Danish architecture, art and design.

Louisiana is a living museum in the true sense of the word. Not everyone who comes there is particularly well versed in art, but this museum has something to give every visitor: nature itself, the peaceful old park, the enchanting views. On the walls are bookshelves with books and art magazines. There are no rigid rules; there are no uniformed guards.

What is it that Louisiana wishes to achieve? The purpose has been summed up by Mr. Jensen in these words:

"Perhaps art does not give the full answer to the problem of life. But each artist contributes his share towards a greater understanding of the reality which we all face. We hear quite enough today about destructive forces. Art is constructive, and therefore we cannot really have too many places where people and art meet in a sphere of reality."

GENIUS, WITHOUT RELIGION, is only a lamp on the outer gate of a palace; it may serve to cast a gleam of light on those that are without, while the inhabitant is in darkness.

—H. More

Ethics In Business

ACTION with an ethical background is bound in the long run to be successful and beneficial to both its doer and its beneficiary. An ethical background always helps an enterprise and it is worth adopting by all. The element of ethics being absent, an undertaking is like a flower without a sweet aroma, a body without spirit. So ethics are required at every step to make a being acceptable and commendable at all times. Ethics there must be in politics, in religion and in society to commend these thinking persons. Without principles of morality—politics, religion and society will not be worth following or living in.

Business—action towards means of subsistence—is a part of our social life and hence there also must be ethics in our business life. Business takes up, in fact, a major portion of man's life, and if the soul of things—the ethical background—is absent in this major preoccupation of man, then he will be at a great loss, both materially and spiritually. Materially, man will be the loser in current income, prestige and future business developments, due to the lack of principles in his business, and spiritually he will be the loser from the fact that he will set a value only on material short-lived gains and will set no value on the higher and sublimer elements of life. He will forget life's finer, cultural aspect and be confined to his counting and adding coins to coins.

It is true that men go into business specifically to make money in order to have a *comfortable* living for themselves and their families and to provide themselves with all the necessities and luxuries of life. But over and above the idea of making money, they have also the idea of serving the community through their business. True, the idea of service of the community or of humanity may not be the principal one in the minds of business men, but they know fully well that holding that idea even as a subordinate one, will help them immensely in their premier

idea of making money. They look to the needs of people and try to supply articles which they require. They try to give things at a rate as cheap as possible, having regard, at the same time, to the durability and fineness of the materials sold. Again, the idea of combination comes in the business world. Individuals and firms combine and try to put before the world the things required on a mass scale, with lasting materials and at cheaper rates.

The idea of combination—of group or of team work—helps in any branch of business. It is an established fact that a group of men can do a thing better, more quickly and more cheaply. All the persons of the group get regular periods of rest and work with wages proportionate to the quality and quantity of their mental and physical labor.

This idea of combination and of group and team work is largely manifested in the working of factories, mills, workshops, etc. There are banks, insurance companies and other commercial concerns where mental labor is mainly required. Then there remain the shops where all types of things are sold. In these business centers, the idea of combination, if followed on a scientific basis, helps to build the business in a profitable manner.

Certain business policies, when combined with the association idea, tend to increase the prestige and popularity of the business. Highly competitive, low and fixed rates, a better, finer and sounder quality of goods to be sold, regular and timely supplies of requisite articles, a smaller margin of profits, agreement of the goods offered with the description of the goods advertised, correctness in measure and weight and other such business details should be strictly adhered to and observed with sincerity. These details may seem quite insignificant but they are the foundation of real business and adherence to them is the essence of business ethics.

Besides being honest, sincere and true in the details of business, it pays to have a high ideal of service to the community through the line in business chosen. To select a high ideal in business may mean some financial sacrifice in the beginning but in the end the ideal turns

victorious and helps its adopter. The ideal of selling only home-made goods, or of selling at a fixed price, or of selling only the best materials available, together with the ideals of truth, honesty, sincerity, straightforwardness and regularity, may mean some loss to the business man, but in the long run people will realize the value of these ideals and then the business will be flooded with orders and customers, who have no fear of being cheated by such a business house.

Business men of many advanced and cultured countries have realized the value of ideals in their business and hence have adopted ideals to their best advantage. The ideal gives the business man prestige, popularity and profits. His name earns a good repute. There is no hesitation in dealing with business men of good repute; such business men with ideals in their business go on doing good business and eventually make good profits and thus serve both themselves and the community. Their business and their earnings both expand, to the advantage of both the business men and their customers. Thus ideals in business are the real and practical key to business success.

So far, we have discussed only the material aspect of business and its ethics. But there is the other aspect also, the spiritual one. This aspect of business ethics consists in strict adherence to moral principles in business, even at the risk of loss. It also establishes the necessity for the spiritualizing of business, trade, commerce, profession, vocation or any other means of subisitence. How to discover this spiritual aspect of ethics, how to adhere strictly to moral principles and how to succeed in the spiritualizing of business, etc.; these and such other questions naturally arise.

Fundamentally for the spiritualization of business, the power of truth must prevail. As already seen, the accumulating of money alone should not be the goal and aim of business. The question is not how one gets, but how one gets what he obtains. The righteous and truthful way is most important in business. One has to be very honest in dealing with deposits and the pledging of articles without receipts. Then also the avoiding of false or exaggerated statements and entries in business documents or in accounts, and of false returns in income-tax statements

and in connection with other taxes is of paramount importance for the spiritualization of business. The tendency is common amongst business men to conceal the secrets of their business. Religious meditation or observances for some hours would not help much, if a high ideology is not put into practice in business.

Then we come to the idea of non-stealing and its relevant factors in business. An honest man will not deal in—buy or sell—stolen property knowingly. He will not lend any support to a thief. He will not do business contravening the law of the land or avoiding the payment of octroi or town duties. He will not keep false weights and measures and cheat those who trust him. He will not mix the superior with the inferior stuff and pass the one off for the other. He will not give adulterated milk, butter, honey, etc., or pass off artificial or imitation articles for real and genuine ones such as in gold or jewelry. He will not indulge without proper authorization in transfering any article to a state, town or country in which it is not allowed. He will also not trade with the enemy against the will of his country or deal in forbidden or prohibited goods. Smuggling, stealing, cheating, robbing are anti-social, anti-religious and immoral.

Now let us consider the element of content or satisfacation in business life. Should our life be full of greed, of unsatiated desire, of ambition for great riches, of miserliness and of all the vices connected with a limitless craving for possessions? Should there not be an end to our business and money-amassing activities when we have got enough to live in a decent way till the end of our life? To what purpose all this toil in our younger days, if we fail to pursue spiritual activities at least in the latter portion of our life? Should the race after money be so blind as not to allow the diversion of our energies towards the godly race? Would it not be better to wind up our business when we have got enough to see us through, and then turn to cultural, spiritual and benevolent activities? Life should not be wasted in material progress only, because material progress consists in the aggrandisement of riches, while spiritual progress is through their abandonment. Having this in mind, let us see how we can curb our insatiable desires.

To start with, we must make a firm determination of how much we want to possess and set a limit accordingly. Having decided that, we should not try to get more, when the desired limit is reached. Thus we can decide as to the number of houses or the size of the plot that we would like to own, and if we get more, we should not keep it but give it to others. In the same way we can set limits to the desired possessions in bullion, jewelry and goods and chattels of every kind.

As for limits in business we should undertake no business beyond our power of limit, that is to say, we should not deal with borrowed money on an excessive scale. Big loans often strike the death-knell of a business and hence it is always safe, both materially and spiritually, to keep within the limits of one's own financial strength.

Again, considering from the spiritual point of view, it is most desirable not to engage in any business, trade or profession which involves violence. As the use of meat is not an offence, however undesirable for the earnest aspirant, the butcher's and the fisherman's trades are not taboo. But where there is freedom of choice of profession, the student would do well to consider which will least handicap his effort to live for and as the Self. One should reflect that human life is short and that to support oneself decently throughout life, one does not require much, and that that small subsistence one can very easily acquire by following some humble and innocent vocation; then why enter unnecessarily a line of work which involves violence and has not the shadow of spirituality?

Let us now consider some general, moral and practical principles of business ethics. While doing business we must have a clear conscience, honesty and sincerity in our dealings. In business one must be very particular in payments. A business man should not fail to pay on demand, if he has the means. He should not be guided by the desire of comforts for himself to the ignoring of the legitimate needs of a thousand little ones. And, having enough to meet the demands and dues, one should not go in for legal insolvency and thus ruin others. That is the worst thing in business.

There should be no exploitation of competitors, but on the contrary, a constructive and creative policy in the true sense of the word. Fair-play for all should be the motto. There should be no misappropriation of funds or breach of trust in business dealings, in which the principle must be strictly adhered to of avoiding fraud, coercion, cheating, misrepresentation and the taking of undue advantage. Fair to the core —that is the gist of business ethics—the policy of truth and justice.

Observance of the moral and spiritual principles in business has become necessary in order to create fitter, worthier and better persons in business, in society, in the nation and the world. Business is a means to an end, not an end in itself. It allows of no compromise morally speaking. So man should not lose himself in business and degrade himself. Let him, on the contrary, raise himself by upholding and observing the ancient ideal of a noble *Vaishya*, which should be realized by business men of all nations and of all grades. Business should not become a mean, shrewd and fraudulent maneuvering of the persons engaged in it. It should be a noble, fair and honest affair, with the inclusion in it of a high moral standard and a tendency towards spirituality, with the ultimate desire to get out of business when there is no longer need to be in it, in order to attain freedom from compulsory rebirth.

NOTHING CAN WORK me damage except myself.... The harm that I sustain I carry about with me, and I am never a real sufferer but by my own falt.

—St. Bernard

The Civilization of the Desert

Nino Frank

ONE OF THE FAVORITE ideas of the well-known French sociologist, Claude Levi-Strauss, is that mankind, ever since entering the industrial age, has been experiencing the second of its revolutionary and truly creative eras—the first being the Neolithic age when, through some unexplained miracle, man learned to tame and manage the resources of nature, used until then as a mere reservoir.

In this rapidly changing world, we may wonder what will be the fate of a small but singular portion of humanity, the nomads, living mainly in arid or desert regions and who have preserved a primitive but vigorous culture of their own. Their disappearance would be a serious loss for mankind, both morally and economically.

These men who live in close communion with nature are remarkable examples of the human being's capacity for adapting himself to his environment. This is particularly the case of the peoples living in the wide belt of arid lands stretching over one-quarter of the earth's circumference, from 20 degrees longitude west to 60 degrees longitude east. There the quest for water must be added to the struggle for food. These men pattern their lives on that of their herds—horses and cattle in the Turco-Mongolian area and camels, especially in the Afro-Asian region. For thousands of years, movement has been the very basis of their existence.

Few works are as informative on this subject as the series of articles on "Nomads and Nomadism in the Arid Zone" published in a recent issue of the International Social Science Journal, and which carry the signatures of authorities on the peoples of Transcaucasia, the Middle East, the Sahara and the Somali regions. In a broad general picture, Jacques Berque, professor at the College de France, dis-

cusses the problems raised by these peoples in the world of today. Readers who may often be discouraged by the difficulty of sociological writing will find here, to their surprise, a subject which is strangely moving and even poetic.

For this is a world in which man's existence is governed by the cycles of nature. From the Moorish coast on the foothills of the Altai mountains on the borders of Mongolia, there are three vast regions which, according to Jacques Berque, can be termed the Transcaucasian steppe, the "land of the horse"; the Eurasian confines of the ancient Mediterannean world including the arid steppe of Iran and the Arabian desert; and, finally, the Sahara extending over the whole breath of Africa from Mauritania to the torrid shores of the Red Sea.

This harsh environment is characterized by insufficient rainfall, intense evaporation, and the rapid wasting away of soils. Yet millions of human beings live in these arid lands. In the U.S.S.R. there are 6,000,000 in Kazakhstan alone; a million in the Sahara; 750,000 in the deserts of the Middle East and nearly as many in Somalia. They have always fought against and are still fighting any attempt to change their traditional ways of life.

This area, roamed by nomadic tribes, corresponds roughly speaking to the hinterlands of Islamic expansion in the early Middle ages. Islam bearing at the outset the stamp of Arab genius spread out in all directions from the Arabian peninsula—westward to the Berber world, eastwards to Iran, north-west to the Turkish peoples and south-west to the Negroes of Africa. But it would be rash to try to establish a cause-and-effect relationship between Islam and nomadism. As Mr. Berque notes, these nomad communities "have lived throughout their history under the eyes of Islamic urban society, which has been very largely hostile to their ideals."

As to the origins of nomadism, Prof. Lawrence Krader of the American University in Washington, believes it to be "a palaeolithic pattern of culture," far older than the domestication of animals in the Near East which he places at about 5,000 B.C. Man's wanderings, he

believes, began long before the seasonal migration of domestic animals showed him the way to greener pastures. We know that in the Neolithic era unknown men from the South arrived in Europe either by way of the Danube basin or through the Iberian peninsula, bringing with them a new culture. They were fleeing an environment which was growing too harsh for them—the Near East already haunted by the terror of invasion, and the Sahara which was to become waterless in historical times. Yet, other men adapted themselves to life in these desolate wastes, and their descendants still roam the areas.

STOCK RAISING

Thus, between 2000 and 1000 B.C. in the region stretching from the steppes of Central Asia to the arid wastes found within the arc of the fertile crescent, developed what is probably the most complete and autarkic form of pastoral nomadism. Other forms evolved in other areas. There are nomads who live by hunting and food gathering, such as the Taureg of North Africa who still gather the seeds of many spontaneous or sub-spontaneous plants, the Tuba who make their flat cakes from the fruit of the *dum*, or agriculture, practice a partially sedentary economy. But stock-breeding provides the staple food for the Beduin, the Kurd, and the Somali (the word means "go milk"), as it did in the past for the Turco-Mongol. And here you find the companion of the nomad, the fabulous camel, fed on fodder cake no bigger than a fist, but which can store up between seventeen and thirty-five gallons of water which enable it to go as long as four months without drinking.

In Somalia, the richest nomads own thousands of camels. There are at least 500,000 of them in the Sahara, according to Vincent Monteil, plus 6,000,000 sheep and goats. The desert nomad relies on the camel for his food—milk and milk-products—and for the pursuit of his three forms of livelihood: carrier and protector of merchandise and supplier of pack animals. An entire civilization has been built on this foundation, a society with a feudal system of classes and castes, faced by constant dangers due to ignorance and the harsh conditions of the desert, but also with an inflexible sense of justice and freedom,

with moral and poetic qualities, its own peculiar culture and, above all, a perfect knowledge of its environment and the laws of nature.

PROSPECTS FOR THE FUTURE

This way of life is in effect a challenge to modern industrial civilization, as it expands towards the south. The advent of the Europeans with their powerful technical facilities has already reduced the nomads' functions as protectors of merchandise; the caravans of trucks criss-crossing the desert have diminshed their role as carriers. And now, suddenly, a startling new discovery has created an entirely new situation: from these arid wastes where nothing grew save a few shrubs, the black gold of oil has spurted. It cannot quench the thirst of the desert people nor fertilize their lands, but it will certainly mean a complete change in their environment.

Today new perspectives are offered to these eternal wanderers. Various schemes provide for their gradual settlement in sedentary occupations, to be carried out by persuasive adaptation to a different form of culture. Remarkable results have already been achieved in the U.S.S.R., in Saudi Arabia and in the Western Desert of Egypt, with new farming methods and irrigation playing a major part. But, in some respects, settlement does not always appear to be a satisfactory solution. Mr. Krader, at the end of his article on "The Ecology of Nomadic Pastoralism," insists on the need for preserving a culture, an economy and a system of utilizing natural resources which is extremely valuable.

The authorities in Saudi Arabia are already working towards this end. Far from hampering the movements of the nomads, they are creating mobile schools and dispensaries. Furthermore, in a world threatened by hunger, we cannot afford to neglect the stock-raising capacities of these people. Vincent Monteil quotes statistics showing that when Kazakh nomads were first settled in Turkestan between 1929 and 1933, the number of horses fell from 4,000,000 to 460,000, cattle from 7,000,000 to 1,600,000, and goats and sheep from 25,000,000 to 2,700,000.

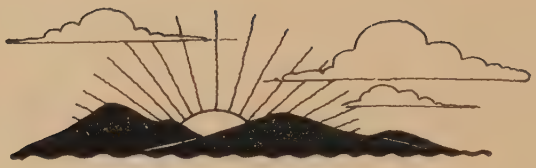
Nor can one overlook the human, cultural and psychological values which, in a world threatened increasingly by technology and standardization, constitute an irreplaceable asset.

—UNESCO

THERE WAS A CHILD

There was a child went forth every day,
And the first object he look'd upon, that object he became,
And the object became a part of him for the day or a certain part of the day,
Or for many years or stretching cycles of years.
The mother at home quietly placing the dishes on the supper table,
The mother with mild words, clean her cap and gown, a wholesome odor falling off her person and clothes as she walks by,
The father, strong, self-sufficient, manly, mean, anger'd, unjust...
The family usages, the language, the company, the furniture, the yearning and swelling heart,
Affection that will not be gainsay'd, the sense of what is real, the thought that if after all it should prove unreal.
These became part of that child who went forth every day and who now goes, and will always go forth every day.

—Walt Whitman



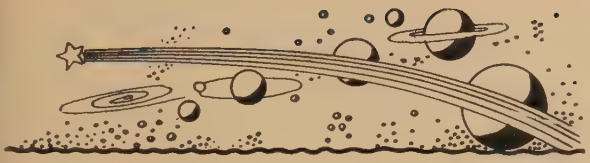
Quotes Of The Day

Charles H. Malik: There are infinite possibilities, both material and moral, to vindicate freedom, joy of living against tyranny, man against darkness and falsehood, and God against the devil and his works. The time is here, not for pessimism and despair, but for a vast advance on many fronts.

Arnold J. Toynbee: In most human societies in most times and places so far, education, in the broad sense of the transmission of a cultural heritage, has been unself-conscious and unorganized activity. People have mostly acquired their ancestral culture in the way in which they learned their mother tongue. They associate with their elders and learn from them unconsciously while the elders, on their side, are hardly more conscious of being teachers.

Hugo Gabriel-Freeman: To fight for human greatness and dignity is to fight for meaning, for a goal supreme which in turn sheds light on the dark mystery of life. A life lived as mere "existence," without deeper significance beyond the manifestation and gratification of biological functions, is *too shallow* for the person of higher sensitivities to endure. Nobility of purpose begins where the average biological urges and their fulfillment come to an end.

Albert Schweitzer: The question of how many or how few material conquests we have to record is not the decisive question for civilization. Its fate hangs on the possession, by convictions and dispositions, of power over matters of fact.



Quotes Of The Ages

Ralph Waldo Emerson: God *is*, not was; He *speaketh*, not spake; cast behind you all conformity and acquaint first hand with deity. It is a field like love and beauty where analysis, reason, theories of the cosmos definitions have little part to play.

James Matthew Barrie: The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.

Johann Wolfgang von Goethe: This life will not admit of equality; but surely that man who thinks he derives consequence and respect from keeping others at a distance, is as base-minded as the coward who shuns the enemy from the fear of an attack.

J. Hawes: You may be whatever you resolve to be. Determine to be something in the world, and you will be something. "I cannot," never accomplished anything; "I will try," has wrought wonders.

John Ruskin: You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.

Voltaire: We must not say, "Let us begin by inventing principles whereby we may be able to explain everything;" rather must we say, "Let us make an exact analysis of the matter, and then we shall try to see, with much diffidence, if it fits any principle."

Publius Valerius Cato: The greatest comfort of my old age, and that which gives me the highest satisfaction, is the pleasing remembrance of the many benefits and friendly offices I have done to others.

Faulty Diet Is Blamed For Youth Delinquency

Curtis C. Shears

(Address given at the Federal Bar Association Convention, Conrad Hilton Hotel, Chicago, Illinois.)

"America's health is in danger, and if the warning signals apparent to to all are not heeded, we risk physical and mental deterioration, and inevitable capitulation to the virile and more rugged peoples of the world." —Hon. David S. King

MY PART in this symposium will be directed to uncovering one of the major deficiencies in our prevention and treatment of juvenile delinquency which has been neglected, both in research and implementation.

INCREASED INCIDENCE

Although excellent professional court staffs and correctional institutions and many splendid organizations of dedicated volunteers have put forth heroic efforts aimed at prevention and rehabilitation, they have *not* succeeded in reducing its incidence or its recidivism (repeaters). The Department of Health, Education and Welfare in a recent report to Congress stated that in 1958 nearly two million youngsters under 18 were dealt with by the police and over 600,000 came before the juvenile Courts. The report summarizes as follows: "Juvenile Delinquency is a total national problem that is increasing in absolute and relative terms. In other words, the absolute number of delinquents is increasing, and the rate of delinquency among our youth is also rising. A significant proportion (about one fifth) of juvenile arrests are for serious offenses."

For example, in the District of Columbia, we have a city wide youth fitness organization recognized as second to none and often referred to as a model and copied by other cities. For four successive years from 1954 to 1957, juvenile delinquency was substantially reduced, but it is now back on the upward trend. The District of Columbia Commissioner's Youth Council has had a sizable and highly proficient professional staff including professional researchers working on our Maximum Benefits Project which meets the criteria suggested by the National Association of Social Workers. After seven years' research, we have not been able to demonstrate scientifically the prevention or the rehabilitation techniques needed to adequately control the relentless long-term up-trend.

WRONG APPROACH

Referring to this research, Bertram A. Beck at the National Conference of Social Welfare commented: "Exactly how wrong we can be in our glib assumptions concerning what does and what does not prevent delinquency was clearly illustrated by an extraordinarily provocative study project undertaken by the Washington, D. C. Commissioner's Youth Council. In a school in a high delinquency area, this imaginative and vigorous organization used teacher observations plus predictive criteria developed by the Gluecks to identify in the early grades, children likely to become delinquent. For research purposes, however, one half of the children who seemed to require treatment were given service by the Commission's Youth Council. (The other half were untreated.) The services given included social casework and psychotherapy. Two years after the project was launched, a follow up study revealed that behavior of the treated group was less symptomatic of maladjustment than that of the untreated group. A second follow up study, however, four years after the establishment of the program, showed little difference in overt behavior between the treated and untreated group. And the final follow up study completed six years after the launching of the program, revealed that the *treated* group had slightly *more* court or police contacts than the *untreated* group."

TREATING EFFECTS

This serious setback prompted Richard Lyons, our chairman, to state that something must be missing in our approach to the problem —something lacking in the preventive techniques which we have employed, and he concluded that our resources are employed mostly in *alleviating* symptoms and treating *results* rather than attacking *causes.*

Is it any wonder that although we are the richest nation in the world we are far from being the healthiest? Dr. Paul Dudley White, President Eisenhower's heart specialist has been outspoken in expressing his opinion that the United States is one of the most unhealthy countries in the world and that our incidence of degenerative diseases is two or three times higher than in England, France, Germany, Italy, or Spain.

Dr. Addison Duvall, our former Chairman and now one of the leading psychiatrists in Missouri, prognosticates that by 1975 one half of our male population will be dependent upon the other half because of incompetence.

FBI CONCURS

This admission against interest gives support to J. Edgar Hoover's statement: "The youth crises today has been nurtured by the theories of muddled sentimentalists, confused phychiatrists, and others who do not or cannot shoulder the direct responsibility of assuring the personal security of our citizenry."

This appears to be corroborated by a recent letter which I received from the Department of Health, Education and Welfare informing me that to the best of the knowledge of their staff specialists no specific studies on the inter-relationship of malnutrition and juvenile delinquency have been made. The 1960 Whitehouse Conference on Children and Youth, recognizing the seriousness of the situation, appointed two outstanding nutritionists to conduct studies and make recommendations. Even Congress is beginning to recognize our state of National degeneration brought on by our faulty American diet.

The Congressional Record of last Sept. 9 contains these remarks by Congressman King of Utah: "Mr. Speaker, I am greatly concerned

over America's health, and this concern now prompts me to take to the floor of this great legislative body, to say what I think needs to be said. America's health is in danger, and if the warning signals apparent to all are not heeded, we risk physical and mental deterioration, and inevitable capitulation to the virile and more rugged peoples of the world."

On July 24, 1957, Dr. W. Coda Martin, President of the American Academy of Applied Nutrition, appeared and testified before the Subcommittee on Health and Science of the House Committee on Interstate and Foreign Commerce. During the course of his testimony, Dr. Martin submitted a copy of his report on the "Health of the Nation," for incorporation into the record. This report showed that "according to the Cancer Institute, the incidence of cancer in the United States is growing alarmingly every year. Today one person out of every three in this country will probably develop cancer in some form before he dies. In 1940, the estimate was only one out of four. It was noted that there has been a sharp upturn in the number of occurrences of cancer among children. In 1923, cancer among children was a rarity. Today, cancer in children and babies, even at birth, is a frequent occurrence.

"This health problem is not confined to the older age group. In 1953, Draft Director Lewis B. Hershey stated that the nation may be 'out of manpoyer' in the next 2 to 3 years, if the present physical standards are not lowered.

"At that time, 1,700,000 men out of 4 million examined were rejected as unfit for service. Since then, rejections have reached approximately 52 percent. (The rate of draft rejections for 1959 rose to 73%.)

"There are many approaches to the prevention and treatment of such complex diseases, but there appears to be one common denominator as the basic cause of degenerative diseases. That one factor is malnutrition.

"The American Nation has come a long way from the days when it was content to sit down and eat humble fare, transmitted to the kitchen direct from the hand of its Creator, touched only by the magic of nature's inscrutable chemistry—simple food, unprocessed, and undevitalized. The rugged life and simple diet of the American pioneer have gone. We have replaced them with the unwholesome living of the modern sophisticate."

I wish to make it clear that when referring to malnutrition, none of the authorities mean *inadequate* quantity of food, but the low quality of nutrition in the American diet which respects neither economic status nor age groups. Dr. M. E. Page writing on the "Science of the Body Chemistry" defines diet as that which is supplied in the form of food, while nutrition is that which the cells are able to utilize from that food. He concludes that millions of human bodies are functioning far under full efficiency through nutritional deficiencies. The U. S. Department of Health, Education and Welfare stated in July, 1959 that: "Nutrition authorities agree that the best way to buy vitamins and minerals is in the package provided by nature."

But what has nutrition to do with Juvenile Delinquency? Dr. H. E. Kirschner in an article entitled, "Malnutrition, Source of Physical, Mental and Moral Decline" rounds up the authorities and concludes that more and more physicians believe that nutrition is closely linked with the rapid increase in juvenile delinquency, crime and mental illness in the United States. He explains it this way:

"Moral conduct is based upon three faculties—the *reason*, the *conscience*, and the *will*. These three faculties are functions of the cerebral cortex, which is the organ that sets man apart from the lower animals. The reason and the conscience legislate, the will executes.

UNDER-NOURISHED BRAIN TISSUE

"Reason is the power to comprehend and to make logical inferences from the data presented by the perceptions. If the tissues of the cerebral cortex are starved of proper nourishment their quality deteriorates, and with the deterioration, the ability to comprehend

and make logical inferences weakens—in extreme cases to the point of imbecility. Conscience, as the power to discriminate between right and wrong, is a specialized function of the reason; but it is more than that—it includes the *desire* to do that which the reason says is right. Its health, like that of the reason, is affected by the quality of the cerebral cortex.

"Will is the desire and the power to carry out decisions of reason and conscience . . . Atrophy of the will has been observed in many ages and places to be the concomitant of prolonged malnutrition . . . Psychiatrists for years have begun treatment of certain psychoneurotic conditions by building up the body through diet and other measures, in order to restore the power of the will.

BODY, MIND RELATIONSHIP

"One need not consult doctors of medicine, soil scientists, and professional nutritionists for verification of the influence of bodily health upon moral conduct. There are few of us, if any, who cannot remember some case within his own first-hand observation in which general physical debility was accompanied by moral debility.

"Chronic physical disorder must inevitably be accompanied by chronic mental and moral disorder. Where physical stamina is lacking, the will power and the process of digestion, is profoundly influenced by the state of general health."

What can be done to reverse this modern trend?

POOR DIETS — DELINQUENCY

A recent survey by the Salvation Army among juvenile delinquents in London showed that most delinquents were living on the worst possible type of meal, i.e., white bread, sugar, margarine, jam, soft drinks, candy, pies, cakes, tea and canned or processed meats. In their experiment the diet of some was changed to fruit, nuts, vegetables, salads, fish and cheese and honey instead of sugar. These delinquents quickly became less aggressive and less quarrelsome, their bad habits gradually disappeared and they became less of a problem. Physically they improved almost beyond recognition, but the experi-

menters concluded that "the difference in their *behavior* is the most significant. The part that adequate nutrition has played in their personalities is undeniable."

In an investigation in New York, Dr. A. S. Church found that there were evidences of malnutrition in over 80% of the 750 boys tested in a correctional institution.

On February 18, 1960, the Secretary of Agriculture told the National Youthpower Congress that there are great deficiencies in the diet of teenagers. "Lack of knowledge about proper eating is a factor in the weakening of American family life and the rise of juvenile delinquency." Contrast this report with that on the Hunzas who live on a natural diet and have near perfect social adjustment.

The late world-renowned and well-loved nutritional authority of Northwestern University, Dr. Tom Spies, stated that many persons diagnosed as *emotionally* ill may be suffering from a *hidden hunger*. Dr. Spies concludes that these emotionally sick persons are jittery, restless and tense because of *nutritional deficiencies*. His research in relieving these deficiencies has resulted in truly amazing personality changes. In 1957 he was acclaimed by the American Medical Association, which presented him with its distinguished service award. The American Medical Association's "Handbook of Nutrition," credits nutritive deficiencies with loss of efficiency, lack of initiative and mental depression.

Medical reasearch in abundance exists to demonstrate what an important factor malnutrition is in the causation of delinquency. Such well known researchers as Drs. Weston A. Price, Alexis Carrell, and Ernest A. Hooton, the Harvard Anthropologist, attribute much of juvenile delinquency to the morale consequences of inadequate diets, because where physical stamina is lacking the will lacks power and the process of thinking is profoundly influenced by that state of general health.

MATERNAL MALNUTRITION

It is not difficult to picture the modern child born by a mother who has ingested denatured, devitalized and adulterated foods, thus laying the foundation for a life of delinquency, weakness and degeneration. The laws of nature cannot be disregarded without disaster sooner or later.

What can we do about it?

Dr. Weston A. Price in "Nutrition and Physical Degeneration" points the way when he states: "Prevention can be our salvation. Our greatest need is to teach the masses by every means possible. Good bodies are essential to good minds. Healthy bodies are made by natural foods. The processing of food destroys factors that are necessary to maintain normal health. Most of our delinquent children show evidence of prenatal injury through faulty nutrition of both father and mother. Educate the parents and juvenile delinquency will disappear."

"Since the greatest asset of a nation is the quality of its citizenship, the responsibilities of government include the prevention of nutritional degeneration by educating its people to eat natural foods.

"Nature does the best she can with the material available, but when parents are running out of the things needed for healthy children is it any wonder that 25% of our births are stillborn and 32% of those born alive are either dead or incompetent and a burden to society before they are 15? Neither heredity nor environment alone cause our juvenile delinquents. They are cripples physically, mentally and morally, which could have been and should have been prevented by adequate education and by adequate parental nutrition."

And Dr. Price concludes: "Life in all its fullness is mother nature obeyed."

All of these nutrition authorities are proclaiming that we are the most overfed but undernourished country in the world.

If we wish to preserve our way of life it is vital for each of us to adjust ourselves to the balance created by nature on terms laid down by nature lest we become the victims of our own stupidity.

Let me close with a quotation from Dr. Joe Nichols, M.D., President of Natural Food Associates:

"Every time that a natural substance is removed from a food, every time an adulterant is added to a food, the balance in nature is disturbed . . . The chemical and cellular processes within the body cells cannot react to the passing whims of chemists without disturbance in function. It took thousands of years for the body to adjust to changing environmental conditions. When these conditions are suddenly altered by the actions of men, the cells cannot make the adjustment."

If we will but teach and practice the eating of unprocessed, unadulterated, naturel foods, it could well result in the abatement of juvenile delinquency.

—*Modern Nutrition* Magazine

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. It answered, soft and low:
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
But ere the question into silence died,
The answer came: "Nay; this remember, too,
"God's will to do."

"To know; to do; can this be all we give
To Him in Whom we are, and move and live?
No more, New Year?" "This, too, must be your care:
"God's will to bear."

Once more I asked: "Is there still more to tell?"
And once again the answer sweetly fell;
"Yea, this one thing, all other things above
"Gods will to love."

—J.M.C. Bouchard

A QUAINT FISH

THERE IS A FISH that spends its entire life—literally from birth to death—in the belly of another animal. The host is most commonly a large, harmless starfish, almost hollow, about two-thirds the size of a standard football. Some varieties of the same type of fish find homes inside large sea-cucumbers, which are bottom-dwelling echinoderms like the starfish.

The sea-bottom vertebrate parasites belong to the family of pearlfishes, abundand in parts of the tropical Pacific. Those found on coral reefs around the Marshall and Marianas Islands are described by Dr. Leonard P. Schultz, Smithsonian Institution curator of fishes, in a brochure recently issued by the Institution.

These commensal fishes, like members of several other families of the area, have almost perfectly transparent bodies. Through their skins one can watch their hearts beat and the circulation of blood. A favorite host is the starfish Culcita, which measures about 8 inches in diameter. About half of those brought to the surface by one collector has a pearlfish inside them. As more is learned about each species, Dr. Schultz believes, it is probable that each kind of pearlfish will be found to inhabit a certain distinct genus of invertebrate animal.

They live chiefly on food ingested by the starfish. Whether they render any services to the host in return for this feeding in unknown. The association of the two types of animals, however, appears to have been evolved through millennia, and the little fish apparently do their echinoderm host no harm.

Owing largely to the obscurity of their habitat, the report points out, much confusion exists in the classification of these fishes. Not only is it difficult to extract them from known hosts, but almost certainly there are several unknown hosts.

—Smithsonian Institution Release

EDITORIALS

A Call For Greatness Towards Peace

CONVINCED AS MANY OF US ARE that there can only come about a great Peace if the countries of the world come to a Peace Conference, each arrayed in all the splendor of the greatness she has achieved, we declare that now is the time for every land to assume the mantle of her greatness so that in a spirit of nobility, justice and brotherhood, she may help to resolve the many problems upon the right solution of which the happiness of the world will depend.

Let every land actively remember the greatness she has achieved since she was born, and cause such greatness to be alive in these days of urgent need for noble living. Let every land remember and pay homage to all who have so lived that greatness has become their heritage. Let us lend a helping hand to the vanquished, to the weak, to the suffering, to all to whom freedom has been unknown because they have lived under despotism.

A living Greatness must be the background and the inspiration of the new world—the living Greatness of every people, of every nation, of every faith, blended into a united and indivisible Greatness.

The whole world is being reborn. The old world's Greatness must be reborn with it. At this New Year's time, let us dedicate ourselves individually and collectively to a Call to every land to remember its Greatness and to apply it to the Cause of Peace. Let us hope that this Call may sound throughout the world, depriving of life all sounds of selfishness, greed and pride. Thus will we realize that the spirit of Universal Greatness is the heart of Universal Brotherhood,

and with such ideals as our inspiration, will we be able to call the world to noble living.

WHO ARE THE TRULY GREAT?

Those who combine the noble simplicity of a child with the indomitable courage of a warrior.

Those who are afire with sacred purpose burning from the depths of passionate intensities.

Those who dwell on mountain tops whence they call unceasingly to those who are climbing after them through the valleys, the plains, and on the hills.

Those in whom the fire of will melts victory and defeat, persecution and derision, into one indifference.

Those who are titanic in their natures and through whom speed lightning flashes of Promethean fire.

Those who have known both the Heavens of exaltation and the Hells of catastrophe.

Those whose lives are rich in the peace of lofty serenity even though tossed about by stormy compulsions.

Those who have the power to be greatly gentle and to be greatly stern.

Those who know how to challenge complacency and conviction and to arise in impersonal wrath against injustice, tyranny and selfish pride.

* * *

MODERN PHYSICAL SCIENCE AND THE ANCIENT WISDOM

All unconsciously our physical scientists are beginning to echo some of the ancient doctrines of the Wisdom Religion. For example, when Sir James Jeans in *The Mysterious Universe* writes that "No matter how far we retreat from an electrified particle, we cannot get outside the range of its repulsions and attractions. This shows that

an electron must, in a certain sense at least, occupy the whole of space."

This is simply the Ancient Wisdom translated into physical terms with reference to the electron. Our new science seems to be leading to the old truth that the individual is universal; that the spirit of man or of any other entity is coextensive with boundless space. In this connection, it might be well to quote a bit from Emerson's essay on *The Over-Soul,* which indicates the same general truth:

"We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty; the eternal ONE (which is Boundless Nature in all her parts, divine, spiritual, intellectual, ethereal, astral and physical). And this deep power in which we exist, and whose beatitudes is all accessible to us, is not only self-sufficing and perfect in every way, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are One."

Thus Emerson also teaches the ancient doctrine of the fundamental identity of man with the Universe, which is boundless and of endless duration.

Building Character

THERE IS A LAW IN NATURE which links together causes and effects. In its most general form it may be stated in the accepted axiom of Science. Action and Reaction are equal and opposite. This law means that when the equilibrium of Nature is disturbed that equilibrium tends to be restored; this is a universal truth in Nature.

No one who has studied anything of Science will deny the existence of the Laws of Nature. *Those laws are not commands.* They are simply statements of certain successions, or sequences, that have been observed to happen, so that when one thing has happened, another definite thing invariably follows it. This is fundamental for

the understanding of Karma (the law of cause and effect). The laws of men are commands to do or to abstain from doing and the penalty connected with their breach is arbitrary. But with regard to a Law of Nature it is different. Certain conditions are stated; and whenever these are present, some other definite conditions will and must follow. Nature leaves us perfectly free to sow whatever we please. But if we want rice, it is of no use to sow barley, or thistles. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

You will have no difficulty in extending the idea of Law to the mental and moral worlds. All the worlds are connected, and in all, Law holds sway. There is nothing of the nature of a command; it leaves you free to choose, but points out that such and such conditions will inevitably follow as the consequences of your choice. The statement of this might make a person think he is not a free agent and can do nothing. But take the law of gravitation—that bodies tend to move towards the center of the earth. An ignorant person might think: "How is it possible for you to move upwards?" By putting against the force of Nature that draws you to the center another force of Nature by which you may raise yourself away from it—i.e., muscular force. You do not break the law of gravitation. You feel its working in the exertion by which you lift yourself against gravity. As you go on studying, you find that, because laws are inviolable, therefore a man can move freely among them; but on one condition only—that he knows and understands them; otherwise he is a slave. "Nature is conquered by obedience." You cannot fight against Nature, she's too strong for man's puny powers; but you can make her do exactly what you will, if you know the laws with which her forces work.

Man is not commanded by Nature, is not her slave; he is in the midst of discoverable and calculable laws and forces, by knowing which he can rule and use. Nature will neither fail him nor swerve from her changeless road. When man fails, it is because his knowledge is imperfect, and that imperfection has betrayed him.

Ancient religions and some modern religions say that it is possible to transfer the certainty of law, that changeless inviolable security, to the realms of mind and morals. Then man is indeed the master of his destiny, for he can work in those worlds which shape the future, and make himself what he wills to be.

There are three subsidiary laws under the general Law of action: (1) That thought is the power that builds up character; as you think, you will become. (2) That the force which we call desire or will, (two forms of the same force) draws together you and the thing you desire. (3) That the effect of your conduct upon others, causing them happiness or misery, brings you happiness or misery in return. If a man understands these three laws and knows how to apply them, he becomes master of his own future, maker of his own destiny.

THOUGHT BUILDS CHARACTER

You may test that statement either by the authority of the past in the world's great Scriptures, or by your own experience, which is perhaps better; because your own experience remains with you as yours and cannot be shaken. If you want to know with absolute certainty that thoughts make character, try. The way of trying is very simple.

Let us take as an example that you are irritable; this is not a crime, but a very common and ordinary weakness. You recognize that you are very easily annoyed. Having recognized it, never think of it again, because if thought builds characher, thinking will put more life into it and make it grow; think about the opposite quality—patience—for some five minutes every morning. Do it regularly, for this is a scientific experiment. Think of it in any way you like; imagine yourself perfect in patience; then think of the most aggravating people you know. There must not be in your thought, the least giving way to irritability. You must be patient in this mental picture. Repeat this every morning for a week. You will find that the thought of patience comes up in your mind without being summoned in the course of the day. That is the first sign that your morn-

ing thoughts are working. At first it will come up after a burst of irritability. Go on until the thought of patience comes before the provocation. You will find at the end of a few months that you have established patience as part of your character. In that way we can go on eliminating weakness after weakness.

Though it is more easily said than done we each can definitely build up character, as certain as a mason can build up, brick by brick, a great wall.

A NEW EARTH

When Love dethrones desire in human hearts,
When greed and hate and jealousy are shed.
And all the carrion kites that fly in search
Of derelicts for daily food are dead,

(The vision seen on Patmos is fulfilled),
No man on this new earth shall ever be
A candle flaring lust and selfishness
To be extinguished by dark tragedy.

No more will men perceive a heaven beyond
The grave, and for an entrance pray and strive.
But with a light within them, they will sing
It is a wondrous joy to be alive.

Old age, the bane of life, shall pass away,
And health will never change to misery.
The word, hereafter, shall be obsolete.
And time will melt into eternity.

—William Capell

The Essential Unity Of All Religions

Christ: I come not to destroy the law or the prophets, but to fullfill them.

Krishna: In varying ways the sages have described the same unvarying and essential truths; there is no real conflict twixt them all; the knowers know the way to reconcile.

Muhammad: This that I am now uttering unto you, the Holy Quaran —it is to be found within the ancient Seers' writings too: for teachers have been sent to every race.

Zoroaster: And we worship the former religions of the world devoted to righteousness.

Buddha: Be ye all of one mind, having compassion one of another; love as brethern, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing.

St. Paul: Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.
If it be possible, as much as lieth in you, live peaceably with all men.
If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
Be not overcome of evil, but overcome evil with good.

A Psalm of David: Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Lao-Tse: The greatest conquerors are those who overcome their enemies without strife. The greatest directors of men are those who yield place to others.

Ten Attributes Of Belief, Or Of Scientific Demonstration

Dr. Vitali Negri
President of The Free Thinkers,
Los Angeles, Calif.

EACH OF THE FOLLOWING names conveys to the human mind either the idea of belief in something supernatural, unexplainable by logic or science, or the idea of actual existence, either objective or subjective, which logic and science can cause to be understood. These distinct and separate meanings belong to two realms which have nothing in common: the realm of faith and belief, and the realm of logical and scientific demonstration. In the former I find nothing worthy of explanation. But when viewed in the light of logic and science, each of the following ten attributes takes on real significance; that is, when we regard them as applicable to truth which is demonstrable in Nature, unaffected by supernaturalism, superstition or mysticism.

GOD

God—according to my understanding—is omnipresent, omnipotent, infinite and eternal. His substance and essence have unlimited and unending existence, which existence is in itself without being conceived by any other existence.

Nothing can exist which can be proved to have priority to space-time; neither can anything emanating from space-time be a priori; nor can we attribute to God any quality other than the First Cause, the Author of Creation, the Self-Conceived, and Governor of the Universe. Therefore being the prior cause of all existence, space-time can logically be proved to be the First Cause, the Author of Creation, the Self-Conceived, and the Governor of the Universe; having the divine qualities of omnipresence, omnipotence, infinity and eternity, it is the divine essence of God.

To understand that the Creator of All Things is the essence of the characteristics of all things and is continually surrounding and permeating all things, and that in fact the created (the material universe) is the concentration of the Creator, identifying the Creator and Created as one and the same thing, is to have true knowledge of God, of creation, and of the adequate law emanating from God which governs all things, which all are identified as one and the same thing.

SATAN

A mythological belief, still prevailing, is that Satan is a mighty being of evil power who opposes God in all His righteous works, especially with regard to the eternal welfare of mankind. If we think and act wrongly, it is said that we are under the influence of Satan.

Scientifically viewed, we are prone to evil only because of our inability to understand Nature. One who inflicts suffering upon us is also a power for evil. Our minds and their emotions are responsible for evil conditions. The following will elucidate this statement:

As the power creating and dominating all things must emanate from the adequacy of the laws of Nature, and as to distrust or deny this truth is the same as distrusting and disbelieving the existence of a platform on which we stand or the air we breathe, and as to destroy the platform on which we stand or to refuse to inhale the air is the same as trusting Satan, therefore all humanity must love and trust God, and hate and distrust Satan, for love and trust emanate from the reasoning power of the intellect, while hate and distrust are pernicious conceptions of the mind; and therefore, if neither intellect nor pernicious mind is given, neither God nor Satan is necessary to account for love or trust, hate, or distrust, because they exist only in the mind, and without the mind they must perish.

ANGELS

There are many who believe that heavenly messengers are instrumental in alleviating distress, averting calamity, bringing good news, etc. This, of course, is pure superstition. Again let me resort to "The Creator and the Created":

He whose judgment is not dictated by pure reason, and who is unable to comprehend the power dominating the universe, is apt to form many false conceptions and create in his imagination many fictitious powers which reflect only his own emotions, which are not perfect, but contrary to reason, and to arrange and connect all the imaginations, beliefs, fears and hopes conceived in the mind; according to the circumstances under which Nature manifests itself, either in disaster or in harmonious repose, his mind is affected not by the realities of the phenomenon and its cause, but by the phantasies emanating from his mind; consequently he becomes the victim of illusions, delusions and hallucinations, seeing figures, hearing voices, and forming false conceptions of things. One of such pernicious conceptions of the mind is that messengers, usually referred to us as angels, are sent by some mysterious power to communicate with human-kind. As the condition of the mind is responsible for such conceptions, it follows that if the mind is not led by emotions, there will be no false perceptions, and consequently no angels will be seen; therefore, angels are the product of pernicious mind, and if pernicious mind is not granted, angels do not exist.

HELL

The Hell to which wrongdoers are supposed to be consigned for eternal punishment is a false conception of the mind. Leaving faith and belief for future discussion, Hell is found in earthly misery, suffering or torture, either mental or physical. Any place is a Hell to one who is out of harmony with his environment, finds his will constantly thwarted and his desires continually frustrated. The common saying, "Hell on Earth" expresses to the reasoning mind the only acceptable locale.

PARADISE

To live in accordance with Nature is to dwell in Paradise, if one's environment is agreeable. The earth itself, with all its beauties, is Paradise, and it exists on this side of the grave—as does Hell.

The peace of Paradise comes to one who looks to reason for guidance and maintains control of his emotions. Science finds nothing but chemical tranformation when this life is ended. Paradise must be sought

while we are in possession of our mental and physical faculties.

Schopenhauer said that each individual experiences Hell during earthly life, while Spinoza insisted that the entire universe is the reflection of God, perfect in every respect, and is the only Paradise. Each, it will be noted, said that the Hell or Paradise in which he believed is here and now. Where happiness is found, there is the Garden of Eden.

SPIRITUAL LIFE

Life is eternal, can neither be created nor destroyed, is self-conceived, and by necessity must endlessly exist. While physical life is that quality of matter by which perceptible vibratory atomic movement is ever in action, spiritual life has no physical appearance, yet exists everywhere in the spacial universe, endowed with vitality and action. It is the essence of all things, either objective or subjective, that they consist only of vibration, namely electrons.

By destruction of any modification of matter its electrons remain unaffected in quality, for transformation is merely change in the number and form of the electrons concerned. Disappearance of any form of physical life means that its tangible matter has been reduced to a simpler state having only the qualities of expansion and duration (space-time), imperceptible except through intuition. This is spiritual life. The conscious life loses existence when overcome by death; the physical life disappears with disintegration; but spiritual life is endlessly carried on by the released electrons.

SOUL

The preceding definition of spiritual life is also a definition of Soul, for they are one and the same. The Soul is the spiritual life of all things. It has no physical appearance, exists everywhere in the spacial universe, and is endowed with vitality and action. This separate discussion of Soul is presented to avoid any confusion which might otherwise result from the interchangeable use of the terms "Spiritual Life" and "Soul." The belief in the personal entity of the soul is a fallacy invented by the ignorant and the thanatophobics, and has at no time been substantiated factually. For those who persist in having seen or heard "souls" we offer the only tenable explanation: these people

have experienced a visual or auditory hallucination of their own brains which they have erroneously interpreted as objective entities.

REINCARNATION

Philosophically and scientifically, incarnation has fundamental truth which lies at the roots of all our problems. Its existence can be proved by tracing matter through its great phenomenal transformations and noting how, from its prior state, electrons, it can be "incarnated" into or assume many forms of physical and conscious life, but from these forms is always again reduced to the primary substance. This conception, and in fact all philosophical as well as scientific truth, must be divorced entirely from any mystic or dogmatic belief and confirmed strictly to the fields of philosophy and science.

Since human incarnation is the act of clothing with flesh, it follows that the soul, which is the spiritual life existing after destruction of the conscious life and the physical life, is certain in the course of endless time to attain repeated incarnations. That is to say, the electrons which constitute any human existence today will many times be called upon to take their places in other conscious creatures or inferior existences. Who may deny that at some time in eternity the identical electrons which now compose a human body may happen to assume a similar physical form.

IMMORTALITY

The scientific meaning of immortality was clearly set forth in the discussion of spiritual life and the soul. Life is eternal, and is omnipresent during eternity; but I cannot see that the word "immortality" conveys a meaning different in any way from that which I have attributed to "spiritual life." Conscious life and physical life end with earthly existence, but the electronic spiritual life and soul can never pass away. In this meaning they constitute immortality.

SPIRITUAL WORLD

The spiritual world and spiritual life are so inter-related that neither is intelligible except in relation to the other. The former is the eternity and the infinity of space-time, the essence, origin and sum of all existences; while the latter term may be used to describe the constant

interweaving of material in electronic forms.

THE PERMANENCY OF CHANGE

As advancing science enables us to understand more and more of Nature's working, we come to look upon the universe as a vast battlefield where the forces of construction and "destruction" carry on a never-ending struggle. There is no atom of Earth, nor can we discover anything in infinitude, that is at rest. The great plan or conception behind it all is still unknown to us. Combination and severance of matter, arrangement and rearrangement of electrons, goes on ceaselessly, and we are unable to know why any form appears or disappears. We know only that change is omnipresent and that we can imagine no other condition throughout eternity.

No animal life is exempt, and in the inanimate world the great man-made monuments, and, even Earth itself, are subject to disintegration as well as formation. In brief, all things consist only of motion, and all things are subject to motion.

All objective and subjective existences are born out of eternity through change. Their form of life occupies but a flash of time in eternity, though it may seem long to a generation of men. Quickly or gradually they disappear because of change, and man forgets them because of change in himself. All that man studies—geology, botany, chemistry, biology, physiology, sociology, and all other sciences—clearly proves to him the actuality, omnipresence and perpetuity of change. He possesses no power over change. His only superiority over other elements of creation lies in his possession of an intellect which enables him to observe and study them.

History, viewed without racial or religious prejudice, is but a recital of the activities of change. Change produced the great characters and the great events which have had their roles in the drama of humanity, and change has brought forgetfulness of all but those who hold the stage today or whose memory lingers because kept alive by the written word. Great nations have passed away and the present-day effect of their attainments, their triumphs and their defeats, is noted only by scholarly analysts. The glories of Egyptian civilization, Gre-

cian culture and Roman power have been cast aside by the metamorphoses of change. Many religions have attracted the loyalty of men, but change in thought has swept almost all of them away and is even now busied with the remaining few.

Catastrophe and gradual modification are instruments used by change; eternity and infinite space, together, constitute the field in which they work. Change, perpetually functioning throughout the universe acts in agreement with its own laws, which are part of the great universal law. Man has nothing to do with the formation or execution of these laws. His concepts concerning them give him no power to alter their course. His concepts change, but the laws of change are as immutable as the great universal law of truth of which they are a part. All the universe must move in obedience to the laws of change, but the laws themselves are unalterable.

Journey Of An Idea

John Papandrew
Associate Minister, the Community Church, N.Y.

THE GREAT Hebrew prophet, Amos, saw in the community of persons of his day, the divided community. He denounced it and predicted its utter destruction. There was no equivocation in his judgment. The judgment seems unduly harsh to us but I believe he was enunciating a great truth for every community whether local, national or international. Any injustice and unrighteousness affects the whole community and *none* can be safe from the judgment that will fall. He predicted destruction not because there was evil in its midst but because nothing was being done about the evil and as long as it continued the community remained in jeopardy. All, the innocent as well as the guilty. The young Venezuelan girl killed in New York City a few weeks ago is a tragic symbol of this prophetic truth. There can be no peace in community as long as men base their motivations on power, on the skillful design of manipulating power and depending on external controls in the name of enlightened selfishness.

The decided emphasis on responsibility placed on *all* for what goes on in the community and the call for sacrifice on the part of *all* is the very heart of prophetic religion. A responsibility to be shared by all men. Sacrifice on the part of all men or there can be no peace in community. This calls for a love, a hard headed kind of love, which just won't let go and insists on the reality of a brotherhood which ties and binds all men together and transcends all differences. It is only through this kind of feeling for community that can bring about reconciliation among men. It is men who do it, undo it or leave it undone.

About forty years ago, Dr. John Haynes Holmes and his Congregation dared to put into action this great and noble idea of community as an example to all men. We glory in our differences, working and searching together and finding the ties which transcend all differences. Thus finding within all of life the true meaning of worship. It is this journey that we travel together, transcending all man made barriers to the true knowledge of a community to which there are no strangers under the heavens.

★ ★ ★

TIME, SPACE AND DEITY

Every person is a blend
Of much he does not comprehend—
Fish and fireflies, tigers and apes,
Atoms and stars and sunset capes.

Warriors who fought with bows and arrows,
Women who fed the hungry sparrows,
Shepherds who cared for dogs and sheep
Hunters who through the woods could creep,

Explorers who climbed the mountain height,
Mothers who kept their babes in sight,
Boatmen, singers, poets, too—
What a procession to keep in view!

We can understand our day
Better when we know the way
Our forebears made the strenuous climb
From the stone-age to the present time.

Standing on the ascending slope
We have little cause to gripe or mope,
Before us is the cosmic shore
And boundless space we can explore.

No man knows how much of worth
Each year can yield to aid the earth,
But when we blend our goals with God
With glorious joys our souls are shod.

—Floyd Irving Lorbeer

United Yet Independent

H. T. Edge

IN COOPERATIVE WORK, as in every other problem before us, there are two extremes to be avoided and one right course to be maintained; two evils opposed to one good; a pair of opposites reconciled by a unity; and in cooperative work, as in other problems, many make the mistake of avoiding the more obviously wrong extreme merely to fall into the other extreme which is less obviously wrong. A body of workers should neither repel one another nor lean on one another. The former maxim is so obvious that no one fails to recognize its truth and to strive to act in accordance with it; but there are many who, in doing so, rush to the opposite pole of weak reliance on others.

Workers should cling to the cause, not to each other; for if they cling to each other, the failure of an individual will be disastrous for the whole; while, if each one clings to the cause, each one must be torn away separately ere the whole fabric can be destroyed. The pillars of a temple do not lean up against one another, neither do they counteract each other; each stands firmly on its own base and is independent of the support of the others, yet all unite in the common object of supporting the dome. We must be as the pillars of a temple, helping one another, yet independent and each on his own base. The destruction of one or two does not seriously impair the building, for the others still stand firm.

In unity is strength, and though we must be united in a common object, yet we must not lose the advantage arising from our individual unity. A body of workers all mutually dependent constitutes a single united center of force; but if, while maintaining their unity of purpose, they retained their independence of individual action, they would be more powerful, for they would constitute a number of

separate centres synthesized by one great center—a number of unities forming one cardinal unity. When many members of a body are self-reliant, and their self-reliance synthesizes itself into a great power and stability, the total force is much greater than it would be if they all leaned up against one another. It is a law of nature that a number of individualities should constitude collectively a single superior individuality.

Our Egos, though each acts independently, all emanate from a single central source of which they are only parts, but whose quality of egoism each reflects. Our bodily organs, though each has a separate function, all unite to form the whole man. They do not thwart each other, nor absorb one another's functions, nor combine to do the work of one. We should be like the rays of the sun, which shoot in all directions and yet are but fulfilling the separate details of a single organized plan. It is upon this very diversity of course that depends the successful carrying out of that plan; for were all the rays to shoot in the same direction the sun as a luminary would be a failure. This illusion also serves to show us how two people pursuing opposite courses can yet subserve a common end; for to every ray there is another that shoots in the precisely opposite direction.

Why should we try to persuade our friends over to our own views, or grieve because they differ from us in details? Would we have all workers do the same work, all climbers ascend the same path, all wise men follow the same ray of truth? Light has many hues and the sun has many planets; and though there is a maxim to the effect that those not yet qualified to be suns may remain for the present humble planets, no reason is given why we should all be the same planet. A general, in conducting a campaign, assigns to each division of his army a particular portion of the work he wishes carried out; a master-printer assigns to each operative his due share of the work in hand, one setting the type, another reading the proofs, and so on. Each subdivision does its own work without interfering with the work of others, and through this simultaneous carrying out of many dissimilar details the whole plans, for which all alike cooperate, is successfully accomplished.

Though most of us recognize this principle in matters of external work, there are many who fail to carry its application into more interior departments of our work; it applies equaly well to methods of thought and ways of looking at the questions that affect our moral life. One student may, through the exigencies of his own nature, be impressed most strongly by the value of fiery energy, while another may pin his faith to the principle of "power through repose": if these two should try to convert one another, they would be merely wasting time and labor, and the work of both would be hindered. Each should do what is best for himself, and leave the other to follow what is best for him. We are all necessarily impressed with different aspects of the great problem, and must therefore all work on different tasks. but, while recognizing our own method as the best so far as we ourselves are concerned, we must frankly acknowledge the equal importance (to the general body) of our brother's plan.

Many are the paradoxes that present themselves to the student of philosophy, and among them this is not the least important—to work in perfect harmony with our colleagues, and at the same time to work as if upon our own individual effort depended the whole enterprise. To realize this we must be united yet independent.

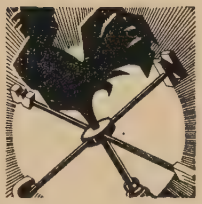
THE WISE MAN'S PHILOSOPHY

THE SECRET of happiness lies in knowing this: that we live by the law of expenditure. We find the greatset joy, not in getting, but in expressing what we are. There are tides in the ocean of life, and what comes in depends upon what goes out. The currents flow inward only where there is an outlet. Nature does not give to those who will not spend; her gifts are merely loaned to those who will not use them.

Empty your lungs and breathe. Run, climb, work, and laugh; the more you give out, the more you shall receive. Be exhausted, and you shall be fed. Men do not really live for honors or for pay; their gladness is not in taking and holding, but in the doing, the striving, the building, the living. It is a higher joy to teach than to be taught. It is good to get justice, but better to do it; fun to have things, but more fun to make them. The happy man is he who lives the life of love, not for the honors it may bring, but for the life itself.

—Author unknown

WEATHER VANE



SYMPOSIUM STUDIES MAN'S IMPACT ON JUNGLE VEGETATION

MORE THAN 30 botanists, foresters, geographers and anthropologists from eleven countries and territories met recently in the first international scientific meeting ever held in Australian New Guinea to discuss "the impact of man on human tropics vegetation."

This symposium was sponsored by the Australian government through its Administration of the Territory of Papua and New Guinea, with the collaboration of Unesco's Science Co-operation for Southeast Asia.

Scientists met for six days at Goroko in the Eastern Highlands of Australian New Guinea. They came from Australia, India, Indonesia, Malaya, Philippines, Sarawak, Singapore, the Territory of Papua and New Guinea, Thailand, the United Kingdom and the United States.

Topics covered by the scientific sessions of the symposium included the effects of cultivation, fire, grazing of domestic animals and shifting crops on the vegetation of the humid tropics. Social and economic effects were also discussed. The scientist adopted recommendations urging Unesco to promote research into the effects of man's disturbance of the tropical forest.

This meeting followed a symposium on humid tropics vegetation held at Bogor, Indonesia, in 1958 under the auspices of the Indonesian Council for Sciences and the Unesco Science Co-operation Office for Southeast Asia. It recommended that a third symposium be convened within two years to examine results of recent ecological research in the human tropics.

INDIA MAKES PLANS FOR EDUCATIONAL TV

EDUCATIONAL TELEVISION will be introduced in India this year in an effort to improve high school instruction.

Thrice-weekly teaching programs are planned for all 265 secondary schools in the state of Delho when the next scholastic year begins in July. The state is a 573-square mile territory that includes New Delhi, the old city of Delhi and surrounding villages.

A major value of the project, according to officials, is that it will help alleviate a critical shortage of qualified teachers. It is expected to benefit not only the pupils who view the programs but also their regular teachers, who will be able to observe the methods of some of India's best instructors. At night the broadcasts may be used for adult education.

They stride into educational television by a $474, 500 grant from the Ford Foundation. It will provide 600 classroom sets over the next four years plus all the foreign exchange needed for other equipment and the training of Indian teachers and technicians in India and abroad. India is budgeting about 426,000 rupees ($89,460) for broadcasting and administrative personnel, conferences and workshops.

RELIGION MUST BE "CAUGHT"

Today, at a time of anxiety and tension over our security and survival, we are seeing greater emphasis placed in our land on the paraphernalia of religion. On federal, state and local levels, the emphasis is on the legal and financial support by the state to strengthen the cause of religion. We are forgetting the lessons of the past and if there is a wide discrepancy between what we do and what we preach, it is because we have not learned the lesson that religion cannot be taught or bought but must be caught.

Emerson As Exponent Of The Law

Katherine Richmond Green

EMERSON SPEAKS and writes from knowledge. He advances no theory of God or man, and has given to the world no opinion as to the relation of finite to the infinite, no philosophy which he promulgated and impressed as *his* philosophy. That he had spiritual knowledge is a fact which few will deny. To call his philosophy vague, would stamp the would-be critic unequal to his task.

Emerson was a Seer

A Seer is one who sees. Sees what? Man's true relation to the universe, as co-creator with Deity; man the cause, causing manifestation; man the creator of all the inharmony, all the disturbances in the elements. From this disturbance and inharmony result all the pests, all loathsome poisonous insects. These facts the Seer knows and relates. It is not possible in a limited essay to give an exhaustive treatise upon what constitutes a Seer; yet enough must be outlined to support the statement as to Emerson's true place in evolution. A Seer is the result in the human of an extended and controlled development. A Seer has become—through experience and effort in the conquest of selfishness.

Emerson was born in a "pure and fortunate family." He was a graduate from Harvard College and the Divinity School. His development was independent of environment or scholastic endeavor. It was from within outward.

No writer of modern times has placed before the world so comprehensive, so noble a perception of man, the mysterious efflorescence of the Soul; of man, the divine transmitter, than is found in his essay, —*The Method of Nature.*

"The great Pan of old, who was clothed in a leopard's skin to signify

the beautiful variety of things, and the firmament his coat of stars, was but a representative of thee, O rich and various man! Thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart the bower of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen."

This tribute to man in its comprehensiveness is testimonial as to his Seership. The human race as we meet it does not seem to justify the enormous expenditure of means to end.

Yet while recognizing all man's imperfection, he admonishes us to leave behind us all that we have wrought and recognize our power in the present, to build better in the Now. And while inspiring hope and ever spurring us on to renewed effort so to build, the hope he offers is not a sentiment but is rooted in the Spiritual Law. In his poem *Wood Notes* he writes:

"There lives no man of Nature's worth
In the circle of the earth;
And to thine eye the vast skies fall,
Dire and satirical,
On clucking hens and prating fools,
On thieves, on drudges, and on dolls.
And thou shalt say to the Most High,
'Godhead! all this astronomy,
And fate, and practice, and invention,
Strong art, and beautiful pretension,
This radiant pomp of sun and star,
Throes that were, and worlds that are,
Behold! were in vain and in vain;—
It cannot be,—I will look again,—
Surely now will the curtain rise,
And earth's fit tenant me surprise;—
But the curtain doth not rise,
And Nature has miscarried wholly
Into failure, into folly.'
Alas! thine is the bankruptcy,
Blessed Nature so to see.
Come! lay thee in my soothing shade,
And heal the hurts which sin has made;
. . . . .
I will be thy companion. . . ."

The process of the regeneration of man is in the Real; in the action of the Great Law; and obedience to it rends the veil of the mysteries; the lifted consciousness reveals to man his godlike possibilities and also the action of the Soul in matter.

"Quit thy friends as the dead in doom,
And build to them a final tomb;
Let the starred shade that nightly falls
Still celebrate their funerals,
. . . . .
Behind thee leave thy merchandise,
Thy churches, and thy charities;
And leave thy peacock wit behind;
Enough for thee the primal mind
That flows in streams, that breathes in wind—
Leave all thy pedant lore apart;
God hid the whole world in thy heart. . . ."

This vision of the Seer was his estimate of man. He related him to all that is, and measured him by great cycles. The state of the human being, however low, however imperfect, never moved him from his equanimity, never stirred him to regret or blame. He offers no opinion, makes no suggestion as to cure or prevention from without. His comprehension of human life was as of the drama of the Soul. His message teems with provocation for man to arouse his inherent power, to quicken the mind to grasp its opportunity. Heroic in his treatment of man, he never descends to meet a weakling, but fortifies him with his godlike possibilities.

We look too narrowly at life, to catch more than a hint of its meaning. The law of rebirth once rooted in the mind, liberates from opinion and petty conclusions. Thus the evolutionary process is aided in the development of the human towards man's final recognition of the Soul as Lord of the body, towards a full realization of human existence as the Soul's opportunities in matter. A true devotee, a Seer, is one who has arrived at such a state of consciousness. Emerson must remain vague to such readers as have not attained spiritual knowledge. In *Therenody*, sacred to the death of his son, he speaks of him as "having gone back to scorn, to wait another aeon to be born."

This is a confirmation of his knowledge of the law of Reincarnation. The laws of cause and effect (Karma), and Rebirth, being basic, once accepted, open the higher mind, and this mental acceptance of the laws places the devotee in Nature's council-chamber, and knowledge then is born. He speaks of this state of consciousness with the joy of a child. He yearns to impart it for the blessing it confers and frankly tells his attitude of mind amid the clash of opinion and obstruction all must meet who find and hold firmly to truth. "When the mind opens," is an expression recurring in his essays, lectures, and addresses. This phrase symbolizes a certain state attainable. It declares a cycle of manifestation, of evolution and involution, the awe-inspiring relation of man to the universe, the dignity, precision, and automatic action of the laws of Karma and Reincarnation.

In his essay "The Natural History of the Intellect," he says:

"When the mind's eye opens, we become aware of Spiritual facts, of rights, of duties, of thoughts, a thousand faces of one essence. These facts are not new nor is this essence; they are old and eternal, but our seeing them is new. Having seen them we are no longer brute-lumps whirled by fate, but we pass into the council-chamber and government of Nature. In so far as we see them we share their life and sovereignty. The point of interest is here: that these gates once opened, never swing back."

A Seer, Emerson incarnated to do a specified work at a particular period, and when that work was done, the great one deserted the human temple, as one discards a worn and useless garment, and the world wondered.

The way to that state of perfectibility which is man's possibility, is found after many incarnations, after long struggles with life's manifold experiences, after defeat and loss, and ever-renewed effort, until at last man is victor and the god-man is developed.

"Yea! he is mighty, the living power made free in him, that power which is himself, can raise the tabernacle of illusion high above the gods."

H. P. Blavatsky

This soul-consciousness is the at-one-ment with the omnipresent God. And this sacred destiny is man's.

"In the beginning was the word and the word was with God, and the word was God." Number, sound, and color are the basis of the manifested universe, say the mystics. The veil of the mysteries which enshrouds man is not to be rent or lifted until man has achieved that victory over the lower self which makes him an instrument of the Soul. The discriminating faculty is above reason. The key to unlock and interpret is Spiritual Knowledge. There is no chair established in Academy or College to promulgate this knowledge, no prize is offered to stimulate its advance. It is a state of consciousness which some time all must reach. At a moment in our history "the scales fall from our eyes." "It is the pure in heart who shall see God." The mystic key that unlocks the sacred shrine, is unselfishness; this blossom in the heart yields its perfect fruit. Spiritual Knowledge upsprings from such a center, as seeds germinate in a prepared soil. Slow and majestic is the sweep of the soul through a vast cycle of manifestation. The perfect flower of humanity, the bud, blossom, and fruitage of the tree of life, is perfected at a cost to Nature beyond man's power to compute. The god-man alone shall know. Man's higher consciousness lifts him beyond the tempest-tossed sea of opinion, beyond theory or speculation. This state is a perfect realization of Law; the mind so lifted rests in its changeless peace. From within, not without, man attains salvation.

It is about 125 years since his address to the Divinity students at Cambridge. This address is not for a day or a period but for all time. It belongs to the changeless. It is a protest against all that obstructs the soul, and a potent plea for man to rise to his full measure of power, and quicken to the realization of his unity with the source of light and life. In 1838 the Divinity School was bigoted, limited, sectarian, conventional.

"Tradition characterizes the preaching of this country; that it comes out of the memory and not out of the soul. That it aims at what is usual and not at what is necessary and eternal; that this historical Christianity destroys the power of preaching by withdrawing it from the exploration of the moral nature of man where the sublime is, where are the resources of astonishment and power. What a cruel injustice it is to that Law, the joy of

the whole earth, which alone can make thought dear and rich; that Law whose fatal sureness the astronomical orbits poorly emulate! That it is travestied and depreciated, that it is behooted and behowled, and not a trait, not a word of it articulated. The pulpit, in losing sight of this Law, loses its reason, and gropes after it knows not what. I think no one can go into one of our churches with his thoughts about him without feeling that what holds public worship has had on men, is gone or going."

That which was then prophetic has been fully realized. Naught remains but a sentimental regret that humanity seeks other avenues. other paths in the attempt to find the light.

FROM EMERSON'S ADDRESS TO DIVINITY STUDENTS

"The true Christianity, a faith like Christ's, is lost. None believe in the soul of man, but only in some man or person old and departed. They think society wiser than their souls, and know not that one soul, their soul, is wiser than the whole world. Yourself a new-born bard of the Holy Ghost cast behind you all conformity and acquaint man first hand with Deity. O! my friends, there are resources in us on which we have not drawn. The remedy of the deformity of the church is first, to preach and teach Soul, and second Soul and evermore Soul."

He concludes this address with these prophetic words:

"I look for the new Teacher that shall follow so far those shining Laws, that he shall see them come full circle; shall see their rounding and complete grace; shall see the world to be the mirror of the soul. Shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one with Science, with Beauty, and with Joy."

His exhaustless theme was man. Man's separation from the three qualities, Passion or Desire, Indifference or Darkness, Goodness or Light. To this end, each essay was a stimulant to aid man to hold the right attitude of mind and follow it by right action. Here are some of his essays: *Behavior*: *Character*; *Self-Reliance*; *Conduct of Life*; *Prudence*; *Experience*; *Worship*; *Over-Soul*; *Spiritual Laws*; *Compensation*; *Memory*; *The Natural History of the Intellect*; etc.

"That which shows God in me fortifies me. That which shows God out of me makes me a wart and a wen.

"The man on whom the soul descends, through whom the soul speaks alone can teach."

FROM EMERSON'S "LECTURE ON THE TIMES"

"Faithless, faithless, we fancy that with the dust we depart and are not, and do not know that the Law and the perception of the Law are at last one; that only so much as the Law enters us, becomes us, we are living men, immortal with the immortality of this Law."

During the roll of centuries, from the dawn of a great cycle to our particular period, race after race has arisen to states of civilization beyond our present power to comprehend; races whose awakened consciousness was the result of their obedience to the Spiritual Law. The exhumed relics of such civilizations attained by races long since extinct, are enigmas to the archaeologists. Among the Aztecs the excavated temples dedicated to the Unknown bear their testimony to the civilization of the period they represent. On their tablets of stone the ideographs and hieroglyphs tell of their aspiration, and give assurance of their knowledge of divine guardianship.

"Man is the end of Nature. He organizes himself in every part of the universe. Cannot we screw our courage to patience and truth, and without complaint and even with the good humor, await our turn of action in the infinite counsels?

"When questioned I made reply: it is not to be denied that there must be some wide difference between my faith and thy faith. Mine is the result of certain brief experiences which surprised me on the highway, or in the market, in some place, at some time, whether in the body or out of the body God knows, and made me aware that I had played the fool among fools all this time, but that Law existed for me and for all; that to me belonged trust, a child's trust, and obedience and I should never be fool more."

FROM EMERSON'S ESSAY ON EXPERIENCE

(Wherein he gives us the result of the opening of the higher mind.)

"Do but observe the method of our illumination. When I converse with a profound mind, or if at any time being alone I have good thoughts, I do not at once arrive at satisfactions, as when, being thirsty, I drink water; or go to the fire, being cold. No! but I am at first apprised of my vicinity to a new and excellent region of life. By persisting to read or to think, this region gives further sign of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose, as if the clouds that covered it parted at intervals and showed the approaching traveler the inland

mountains, with the tranquil eternal meadows spread at their base, whereon flocks graze and pipers dance. But every insight into this realm of thought is felt as initial and promises a sequel. I do not make it; I arrive there and behold what was there already. I make it? Oh no! I clap my hands in infantine joy and amazement before this first opening to me of this august magnificence, old with the love and homage of innumerable ages, young with the life of life, the sun-bright Mecca of the desert. And what a future it opens! I feel a new heart beating with the love of the new beauty.

Amidst the downward tendency and proneness of things, when every voice is raised for a new road or another statute or a subscription to stock, will you not tolerate one or two solitary voices in the land speaking for thoughts and principles not marketable or perishable?

Soon these improvements will be superseded; these modes of living lost out of memory; all gone like the shells which sprinkle the sea-beach with a white colony today, forever renewed to be forever destroyed. But the thoughts which these few hermits strove to proclaim by silence as well as by speech, not only by what they did but what they forbore to do, shall abide in beauty and strength to reorganize themselves in Nature, to invest themselves anew in other, perhaps higher endowed and happier-mixed clay than ours, in fuller union with the surrounding system.

The population of the world is a conditioned population; these are not the best, but the best that could live in the existing state of soils, gases, animals, and morals. The best that could yet live; there shall be, please God, a better.

Some sources of human instruction are almost unnamed and unknown among us; the community in which we live will hardly bear to be told that every man should be open to ectasy or illumination, and his daily walk elevated by intercourse with the Spiritual world.

Grant all this as we must, yet I suppose none of my readers will deny that we ought to seek to establish ourselves in such discipline and courses as will deserve that guidance and clearer communication with Spiritual Nature.

The opening of the spiritual senses disposes men ever to greater sacrifices; to lend their signal talents, their best means and skill of procuring a signal success; their power and their fame; to cast all things behind in their insatiable thirst for divine communication.

Plotinus and Spinoza and the immortal bards of philosophy, that which they have written out with patient courage, makes me bold.

No more will I dismiss with haste the visions which flash and sparkle across my sky; observe them, domesticate them, brood over them, and draw out of them genuine life for the present hour.

To feel the ful value of these lives as occasions of hope and provocation, you must come to know that each admirable genius is but a successful diver in that sea whose floor of pearls is all your own.

But when, following the invisible steps of thought, we inquire whence is matter and whereto? we learn that the highest is present in the soul of man, that the dread universal essence which is not wisdom or love or beauty or power, but all in one and each entirely, is that for which all things exist, and that by which they are.

One and not compound, it does not act upon us from without, that is in space and time, but spiritually or through ourselves.

Therefore that Spirit that is the Supreme Being does not build up nature around us, but puts it forth through us. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute nature of justice and truth, and we learn that man has access to the entire mind of the Creator, is the Creator in the finite.

But when a faithful thinker, resolute to detach every object from personal relations and see it in the light of thought, shall at the same time kindle science with the fire of the holiest affections, then will God go forth anew into the creation.

Build therefore your own world. As fast as you conform your life to the pure idea in your mind, then will unfold its great proportions.

When? At such time and in such proportion as man shall realize his body as a sacred temple and shrine of the Holy Ghost, and by right attitude of mind, followed by right action, begin to put his house in order.

A corresponding revolution in things will attend the influx of the spirit. So fast will disagreeable appearances vanish. Snakes, spiders, pests, madhouses, poisons, prisons, enemies, they are temporary and shall be seen no more.

The kingdom of man over nature, which cometh without observation, a dominion now beyond his dream of God, he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.

In Emerson's Essay "The Natural History of the Intellect," he says:

I dare not deal with the element of mind in its pure essence. It is too rare for the wings of words.

Yet I see that Intellect is a science of degrees; and that as man is conscious of the law of vegetable and animal nature, so is he aware of an Intellect which overhangs his consciousness like a sky, of degree above degree, of heaven within heaven.

Every just thinker has attempted to indicate these degrees, these steps on the heavenly stair until he comes to light, where language fails him.

He rested in the Great Law. And he prophesied that the time would come when men would be born, as is already foreshadowed, whose advent the law of rebirth assures, who shall enjoy their connection with a higher life, with the man within man.

This trust will destroy all distrust. This will be reliance upon the Great Law which works over our head and under our feet.

Shall not the heart which has received so much trust the Power, by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past? I the imperfect adore my own perfect.

Love would put a new face on this weary old world, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defense, would be superseded by this unarmed child. Love will creep where it cannot go; it is its own lever, fulcrum power.

The crown of his effort for the enlightenment of humanity is found in his immortal poem entitled *Initial, Daemonic, and Celestial Love*. From Love as an attribute, Love as instinctual, through the period of Love's prostitution to the senses, to the sure awakening of generic man to the recognition of Love as the celestial messenger that links the human to the divine, this mighty Law of Laws is here plainly writ. All in the order of man's evolutionary process, are these clearly defined periods, marked by selfishness and weakness, ignorance and crime. The old myth of Adam and Eve in the garden, he treats thus:

Darmonic Love

It was ever the self-same tale,
The first experience will not fail;
Only two in the garden walked,
And with snake and seraph talked.

. . . . .

Close, close to men,
Like undulating layer of air,
Right above their heads,
The potent plain of Daemons spreads.
Stands to each human soul its own,
For watch and ward and futherance,
In the snares of Nature's dance;

. . . . .

And they that swiftly come and go
Leave no track on the heavenly snow.

. . . . .

So is man's narrow path
By strength and terror skirted;

. . . . .

The Daemons are self-seeking;
Their fierce and limitary will
Draws men to their likeness still.
The erring painter made love blind,—
Highest Love who shines on all;
Him, radiant, sharpest-sighted God,
None can bewilder;
Whose eyes pierce
The universe,
Path-finder, road-builder,
Mediator, royal giver;

. . . . .

And ever and forever Love
Delights to build a road:
Unheeded Danger near him strides.
Love laughs and on a lion rides.

. . . . .

But God said,
"I will have a purer gift;
There is smoke in the flame;

. . . . .

Another round, a higher,

Ye shall climb on the heavenly stair.
And selfish preference forbear;
And in right deserving
And without a swerving
Each from your proper state
Weave roses for your mate.
Higher far,
Upward into the pure realm,
Over sun and star,
Over the flickering Daemon film,
Thou must mount for love;

. . . . .

Pray for a beam
Out of that sphere
Thee to guide and to redeem.
Oh, what a load
Of care and toil
By lying use bestowed,
From his shoulders falls who sees
The true astronomy,
The period of peace.

. . . . .

Love's hearts are faithful, but not fond,
Bound for the just, but not beyond;

. . . . .

But to hold fast his simple sense,
And speak the speech of innocence,
And with hand, and body, and blood,
To make his bosom-counsel good.
For he that feeds men, serveth few;
He serves all who dares be true.

As Seer, as Teacher, whose incarnation was dedicated to the benefit of humanity, we realize that every word from his lips or pen was giving to the world knowledge, and was fraught with compassion.

In cyclic order the races move onward, passing through epoch-making periods; each in turn recording progressive evolutionary states, each manifesting the Soul's work in matter. The period of differentiation of the senses, far behind us in the abysm of time, has been followed by the awakening of the lower mind, and to a great extent the lower mind has been enslaved by the senses. For long periods

of time this riot of the senses has bondaged humanity. And while this lower mind has proudly soared higher and higher, bearing with its expansion both arrogance and presumption as if self-born, it has failed to reach its source, the Soul. As Emerson says: "The senses minister to a mind they do not know." Extremes meet in our present condition. The worst and the best are manifest in all departments of human life. This discordance is due to ignorance of the unity that underlies all manifestation; mankind has lost its way and the race is struggling with monsters of its own creating. These monsters of selfishness, of greed, and lust, are the obstruction in the path of the Spirit. But the time has arrived when once again God has said, "Let there be Light"; and there will be light.

This mighty poem, dealing with the most sacred mysteries, casts its light back over the ages with their manifest prostitution of God's higehst gift to man, and forward to that period when once more the Spiritual Law will work in man and he then will regain his lost Eden. We may congratulate ourselves that the vast period of preparation, with its follies, blunders, and shame, is passing, and that the race is slowly arousing the "higher mind."

The mighty symphony of human life, with its andante, allegro, scherzo, pastoral, its march triumphant and its solemn funeral dirge, resolves itself at last in the unity which is divine harmony; and not until that period has unrolled its long scroll will earth's fit tenant" have arrived upon this globe.

Dimly discerned as yet are man's possibilities; remote is a comprehension of his future fully developed power. Emerson, poet and sage, grasped life's limitless meanings and led the way from lowest hell to highest heaven. Through the swamps and bogs of selfishness and ignorance we may follow beauty or the beast, demon or angel. The root of ignorance is selfishness, which is the cause of crime, the cause of woe. The seeds of war are sown by man in his weakness and blindness.

How long! O God! how long shall humanity people the earth with the offspring of selfishness and crime? How long, Lord of Hosts,

shall the new-born inherit but a "mess of pottage"? When shall man awaken from the delirium of the senses and control his godlike potentialities, bringing to impoverished humanity spiritual incarnations, illumined and inspired.

This great Seer, this mighty poet, step by step unveiled the sacred mysteries. He disclosed the unity that is the binding force that *is* all and *in* all; that knowledge of the Spiritual Law which destroys all the heresy of separateness and elevates the mind of man to an ever-growing perception of his relation to the Infinite. Thus a new and potent courage is quickened in man's mind, a courage to meet patiently and endure consciously his portion of the burdens of humanity, and ever strive to build better mansions for the Soul.

What is there nobler than to have left as Emerson did, such a heritage? and to have given such visions, not as mere hope, sentiment, or opinion, but as a correlation of facts, a presentation of changeless Law, a provocation to higher thought and nobler living! Such was the message of Ralph Waldo Emerson, Poet and Philosopher of the *Real.*

Old Scars, Scares And Scores

Philo T. Farnsworth, Ph. D.

IT IS A PSYCHOLOGICAL and physiological fact that hurts and fears encountered in life leave a scarred condition behind in the organism. The scar tissue of a physical wound is plainly visible. A resulting condition of fear and an emotional hurt are not so obvious though still present. Many men and women often receive a "Lebenswund," a life wound, from the experiences of life and henceforth their thinking and action may be colored by the effects of that experience. Many keep in remembrance old scars which they are determined to settle. They tend to use every possible occasion to bring these hurts to mind and strive to even the tally and be revenged for an old encounter.

Look around you and you will find many scared and scarred souls. There are many shot through with fears that drain the reservoirs of vital energy. Many are harboring old hurts and are cankered by resentments and hatreds that sear their minds. Many are embittered by experiences that turn them from the pursuit of happiness, service and the good life. Hundreds are limping along, mere shadows of the glorious personalities which they might have been.

It is apparent that most people have no proper nor adequate understanding of the purposes of life, know little of the methods and reasons of man's travails in time and less about the ways to Self-realization. Many are in blind alleys and on wrong roads, lost in the labyrinth of ways and the experiences of life. There are few possibilities of achieving their highest potential so long as they continue in these bypaths. They must find their way out of the labyrinth if health and *wholeness* are to result. Fear and despair abound. Many are so numbed by the

bludgeoning of life experience that they have received that they are unable to integrate their emotions and feelings. It is a sorry sight. It is widespread. Scared, scarred souls exist in all walks of life, among all races and creeds of people.

With confidence gone, humiliated and beaten by life's experiences many lead nondescript lives, ofttimes failing to understand what has happened to them. They deeply resent conditions that have occurred. Some complain bitterly, resist and fail to grasp the lessons they might have learned that would have enlarged their being. In this attitude of mind they see little of value and beauty in life and would just as well be done with it, for they see no likely solution to its ills and no freedom from its torments.

Unless and until these scared, scarred beings gain new perspective, new insight, they may spend months and years in bitterness and in aimless seeking for some magic helper that eludes them. The fears and resentments they harbor choke their powers of initiative, their faculties of creative imagination and cause them to atrophy and die from lack of use and expression. The scar tissues of life's experiences burn and corrode their thought processes and promote feelings of unworthiness, of guilt, of doubt and of submission.

Most of the scars and scares which humans experience are in the mind. Since they are products of thought they must be controlled by the laws which control the mind. Every person seeking self-realization must learn to extricate himself from the overpowering current of fear, doubt and despair he will encounter in life. This power to free oneself is found in one's habits of thought, integration and of adaptation.

It is sound psychological procedure to settle one's scars and scares before they sear into the mind and heart and become habitual modes of response. It is necessary at times by integrated thought to decline to lay them to heart or make much of them. They should be ignored in one's reflective thought and on occasions they must be denied outright as existing and exerting large influence upon one. Hate, fear, remorse long persisted in, after having been properly

appraised, become strong bonds of emotion or sickly, enslaving, relaxing impulses. The best action is to strike out, clean and free, for the good and the best one knows and to forget one has ever been entangled in hateful, fearful, unbalanced situations.

Make the break humbly but not remorsefully. Have done with sickly, half-hearted fearful longings and old hurts. Scared, scarred souls may find a large degree of balance, harmony and wholeness by the proper application of the right thought processes. To walk the travail in time calmly; to hold steadfastly to one's purpose in the face of discouragement; to trust and have faith when all seems lost—these are the bench marks of a soul at peace. Such calmness, steadfastness, trust and faith are attributes of an integrated mind. They result from control born of purity of thought and reasonable contriteness of heart. They come to a mind that is sincerely striving to order its behavior along lines of love, understanding, justice, morality and service.

Your mind can be a "rose garden" or a "thistle patch." It can bring you the sense of fragrance and beauty or the "picks" and "barbs" of thorn and thistle. The real control is within. What you let happen to you is what counts, not what others do to you.

Now, a word about fear. When a fear or scar reaction overcomes the mental processes, the exercise of faith is impossible and the reasoning factors cannot command control. Doubt and indecision are nourished in the habit structure. Flight from a situation is a common reaction. Inappropriate and ineffective behavior generally results from fear reactions. Unless controlled, fear withers the potential beauty, charm and effectiveness of the personality and leaves one blanched of countenance, confused in thought and ineffective in behavior . This is a thirst of the most devastating kind. It knows no satiety. It withers, kills and frustrates the faith, courage and enterprise of those in which it dwells.

There are rays of hope and ways of overcoming fear. The best way is in the control of mind. Only by the higher thought processes can one hope to gain control of the lower reactions and primitive

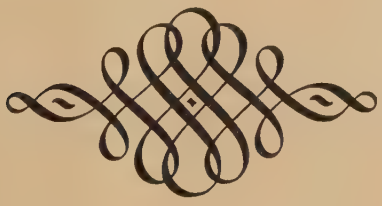
drives. The very fact that one can and will pause to make appraisal and question what there is to cause this or that emotional reaction, will start reason on the job of getting control. The autonomic reactions subside. Blood vessels and nerves relax. The breath becomes more regular. Glandular secretions become more normal and natural. The physical tenseness, tremor and sense of dizziness depart. The mind reassumes integrative control of bodily functions and personality again takes directing action that was suspended under the influence of fear and strong emotion.

Remember that "Nature" has given mankind but one absolute control—and that is the control of one's own thoughts. In the mind, the instrument of integration, is found the secret of effective living. Control of the thoughts of the mind results in self-discipline and mastership over the circumstances of life. You either control your thoughts and emotions or they will control you. Herein lies men's hope and promise for the control of fear, hates and unhappy conditions. As Plato is said to have stated, "The first and best victory is to conquer self. To be conquered by self is, of all things, the most shameful and vile." Old scars, scares and scores may be effectively handled by gathering the scattered thoughts and controlling the fractious emotions. It is the only hope of peace amidst turmoil.

SUMMARY THOUGHT AND SUGGESTIVE SELF-INQUIRY

What men let happen to them is more important than what others do to them. Men must either control their thoughts and emotions or they will control men. Life experiences leave physiological and psychological effects behind in the structure and psychic body of the encountered. Many are embittered and determined to settle old scares and be revenged. Hundreds are limping along, mere shadows of the glorious personalities they might have been. The best hope for the correction of these conditions is found in the control of the mind. It is well to be done with these soul-searing, enslaving thoughts and to strike out clean and free for the good and the best one can find. It is well to break and have nothing more to do with hateful, fearful, unbalanced situations.

Make a searching inquiry into your heart and mind for the things, the old scores, you would like to settle with some of your fellows. List the things about which you would like some satisfacation and personal revenge. Do you still feel "called upon" to meet out justice and receive satisfaction for some personal hurts? What are the things you fear? Have you ever sincerely analyzed these fears and tried to understand their origin and the source of their hold upon you? Have you reflected upon the hurts, the scars, that sear your heart and mind? Can't you find the will to learn their lessons and be done with them? In the control of the scattered thoughts and fractious emotions is to be found the road to peace.



ONE IMPORTANT TESTIMONIAL

I BELIEVE I can offer one important testimonial; and that is that having spent the last twelve years in public life, I've become more and more conscious of the importance of Unitarian groups, Unitarian communities. I don't mean just our church services, just our worship, but Unitarian people —who appear in my life constantly. They're the sort of people who do the advance thinking who are for the most part rocking the boat, who are cutting the furrows, who are ahead of the procession in contemporary thought in our country about our great social and political problems, as well as our theological discussion. This is an active agent in the body politic that is most necessary.

—Adlai E. Stevenson

METAPHYSICS

Why and Wherefore set out one day
To hunt for a wild negation.
They agreed to meet at a cool retreat
On the point of Interrogation.

But the night was dark and they missed their mark,
And, driven wellnigh to distraction.
They lost their ways in a murky maze
Of utter abstruse abstraction.

Then they took a boat and were soon afloat
On a sea of Speculation,
But the sea grew rough, and their boat, though tough,
Was split into an Equation.

As they floundered about in the waves of doubt
Rose a fearful hypothesis,
Who gibbered with glee as they sank in the sea
And the last they saw was this:

On a rock-bound reef of Unbelief
There sat the wild Negation;
Then they sank once more and were washed ashore
At the Point of Interrogation.

—Oliver Herford

Book Reviews

ALBERT CROISSANT

THE MAGNOLIA JUNGLE. The Life, Times and Education of a Southern Editor, By P. D. East. Simon and Schuster, New York. 243 pp. cloth, $3.95.

Here is a book that is unevenly written. It is sketchy. It is filled with profanities. But somehow, reading it, the imperfections slip away. For here is the stuff of which greatness is made. Here we have a glimpse, and a glorious, exciting glimpse it is, of a man in the making.

P. D. East was born in the piney woods section of the state of Mississippi. His early life was not unusual to one in his social strata at this particular time in history. I don't think it was the poverty of things which afflicted the child P. D. It seems to me that the poverty of the mind, the complete lack of the richness of the imagination was what stifled the growth of most of the inhabitants of that section of the country.

Early in life P. D. East was made aware of the differences which exist in the social scene. There was a man who drove a pick-up truck into the lumber camp where P. D. lived. He was a large, fat, dark-skinned man who sold fresh vegetables and fruit. Every week he would give the small boy a banana, and let him ride around the camp with him in the truck, blowing the horn and ringing a bell to attract customers. One day his mother forbade P. D. to ride with the man again. Her reason was simple. He was a "Dago." Asking his mother what a "Dago" was, P. D. says: "I shall never forget the answer I got. In simple, plain language, it was this: 'Well, he's just different from us, that's all'."

Life was rugged in the lumber camps where East grew up. Life was hazardous. Human life was cheap. P. D. tells of the Negroes who lived around the periphery of the camps in which he lived. In the long, hot, dusty summers P. D. played with Tee, one of the Negro children. They tramped the woods together. They fished together. They sailed boats made of sticks in the pond. But Tee could never spend the night with P. D. Again the question to his mother. Again the same replies. "Tee," his mother said, "is a nigger. That's why he can't spend the night, and that's all there is to it." And it was, too. Mrs. East, P. D.'s foster mother, was a kind, generous woman, anxious to help others and quick to do favors. But she, too, was a victim of ignorance. P. D. writes that even today Tee is largely on his conscience.

In this book which is the chronicle of one man's search for a reason for living we see early school failures. The job failures. The personal failures. They all stemmed from the insecurity of one seeking something he knew not what. From early childhood, pain and suffering and the agonies of the soul were P. D. East's daily companions. His story of going as a youth to the yearly tent revival meeting is a touching example of the power of sectarian religion to intimidate, not to teach love and human understanding.

Why P. D. East feels the way he does, submits himself to such soul-searching is difficult to understand. Others, and editors too, have not found it imperative to struggle against the monolithic forces of a society based upon irrational emotionalism to the extent that P. D. East feels impelled to struggle. Writing recently, Gerald W. Johnson has said, "For a century, in fact, it (the South) has been paying not only its own debt but that of the whole nation, first incurred in 1619 . . . For their part in that crime the North and the West were let off at the price of four years of blood and agony a century ago. But the South paid that price, and in addition to it, ten years of military occupation, thirty years of poverty and grinding toil, ninety years of harassment, anxiety, frustration, and moral deterioration. The South has been granted no favors. The South has paid in full."

P. D. East's whole lifetime has been spent in the personal struggle of trying to come to terms with his environment. In his travels as an editor many people have asked him how he got that way. This book is an attempt to answer these questions.

In answering the question, "Who am I?" P. D. gives the answer "only another child of God." He goes further and says, "I, P. D. East, am a child of God, and as such I'm involved with mankind." And in answer to the question of what has value, he states, "nothing is more valuable to me than human life. Inasmuch as I think human life is the highest value we know as mortals, and as I'm a child of God, I feel a pressing obligation to pay for the gift called life. . . . I found no way to pay God for life, except through His other children. Their rights were my concern; also I never forgot that my own rights were my concern; also, I never forgot that my own rights were involved with theirs. So to protect them I must protect myself; conversly, the same is true . . ."

In 1953 East took over The Petal Paper in Petal, Mississippi, as a money-making operation. He began with all the enthusiasm and plans necessary to become a big-businessman. He joined Kiwanis, shook countless hands, kissed hundreds of babies. The first year of the paper was not bad. But in 1954 came the Supreme Court decision against segregation in the schools, and it wasn't long before The Petal Paper had lost all its local subscribers and most of its advertisers. For in the now famous East Side editorial columns of those stormy days, P. D. East mirrored his own conscience, not that of his readership. He says quite simply that he is not concerned with integration or segregation. "The rights of men are my business," he states.

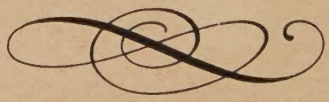
East is a combination of Voltaire, Mark Twain and Will Rogers. He has chosen to laugh at and ridicule the social problems besetting his native southland. Over and over he refers to Mississippi's senior senator as "james oh eastland, 'Our Jungle Gem.' " He pokes fun at stupidy. He frequently editorializes on The Bigger and Better Bigots Bureau and advertises cotten Eyelet Embroidery, designed especially

for summer klan wear. He once advertised 2 x 4's well seasoned in 5-ft. lengths. Kerosene furnished with orders of half dozen or more. Save on your cross burnings! "How to Build Your Own Cross Kit" free with all orders.

The magnolia jungle may largely be circumscribed by the State of Mississippi. But P. D. East knows that in reality it is boundless . "No matter where I was I seemed to carry my own jungle, of one sort or another, with me. And the first person I'd have to face should I attempt to escape, would be me. I saw no possible way out of the jungle, and I wondered if indeed the jungle were of my own making. Somehow it mattered little; I knew I could not escape me, no matter what my location or set of circumstances."

Running through this entire saga of one man's journey through his particular jungle is the recurring emphasis placed on the value of human life. As Albert Schweitzer found the answer to his life's riddle in the jungles of Africa, so P. D. East has found at least part of the answers to the riddles still confounding him in his own magnolia jungle. Both of these great men have found the answer very simply in a reverence for all life.

Marye Myers



EVERY FAILURE is a step to success; every detection of what is false directs us toward what is true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.

—William Whewell

A Far Reaching

New Year Gift Idea

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Small need to underscore the fact that the present condition of man is at once endangered, and of great promise! As a way to recruit or heighten the interest of your friends in this crucial period, may we suggest Gifts of subscriptions to NEW OUTLOOK. Tedious shopping is eliminated, and we'll be your "gift-wrapping service" twelve times over during the NEW YEAR.

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